

FROM STRENGTH TO STRENGTH

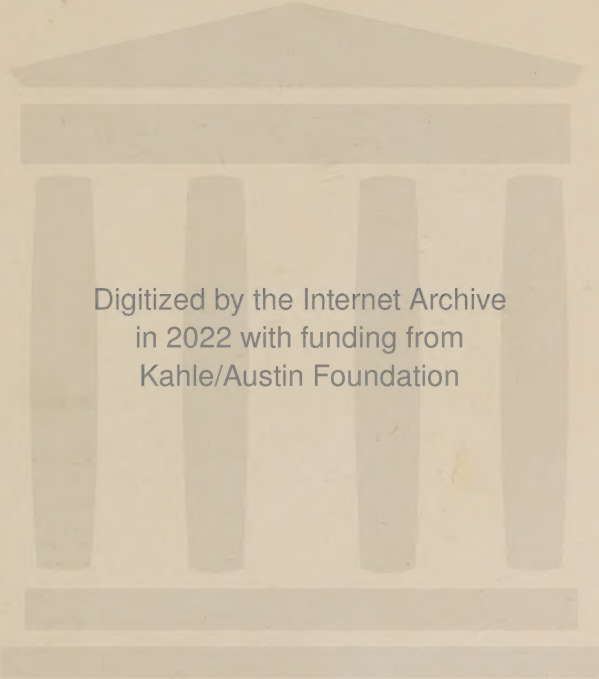
By MARGARET M. LACKEY



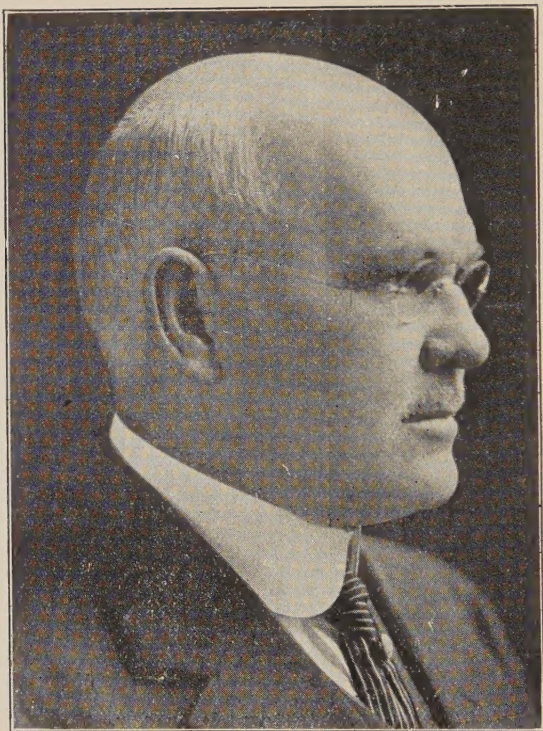
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From Strength To Strength



By

MARGARET McRAE LACKEY



*The Home Mission Board
of the
Southern Baptist Convention
Atlanta, Ga.*

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SOUTHERN BAPTIST CONVENTION
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THIS LITTLE BOOK IS DEDICATED TO ONE WHOSE BOLDNESS
AND BRAVERY, BACKBONE AND BRAIN, WISDOM AND
WIT, GRACE AND GRIT, HAVE PECULIARLY FITTED
HIM FOR AN ARDUOUS TASK IN KINGDOM
BUILDING; AND HAVE ENABLED HIM
TO "CARRY ON" FOR
TWENTY YEARS:
BARON DEKALB GRAY.

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FOREWORD

(Please Read It.)

The latest fad in fancy work is "Applique." We take a white square which we are to fashion into a tea cloth, draw the pattern to be embroidered on same, which pattern consists of a small teapot, or something akin to it. Around this teapot we will draw a lot of quips and curlicues to be outlined with the needle and thread. Then from some bright colored cloth we cut a teapot that will exactly fit our pattern. This we baste in place and carefully overseam with dark floss. The effect is charming.

This little book is my latest piece of "Applique." Each lesson is made up largely from the work of some other writer. All your Compiler has done is to put in just enough "stitches" to hold it together; and quips and curlicues to give setting to the chapter.

Many of the lessons come from "Home and Foreign Fields." Some from Home Board reports of past years. A few have never been printed before, having come direct from the writers for this volume. It has been my earnest endeavor to give each proper credit at all times; but when one is doing so much copying there doubtless have been occasions when the pen has slipped. We humbly crave the pardon of any from whom we have thus unwittingly filched.

Is some one questioning the WHY of this book, since it is so largely a compilation?

There are several reasons that called for its preparation. First, there is an increasing demand on the part of our women and young women for a new Home Mission Study book.

Second, there are many busy women who can, at odd times, take up a book and follow the various phases of our Home Board work, who cannot give the time to searching out this information when it may be wanted for a program. As a Woman's Missionary Union State Secretary, my letter files are filled with requests like this: "Please send me something for a program on Home Board Co-operation." "Please tell me where I may get help on Enlistment." "Kindly let me know what Southern Baptists are doing for the Negro." These might be multiplied till every phase of the Home Board work is covered. It takes time for busy secretaries to look up these matters. And each State Secretary has a similar experience. This little book will answer many of these questions.

Third, our college girls and Young Woman's Auxiliaries need a handy volume on Home Board work. Dr. Dobbins in an editorial on "Conserving the Kingdom's Seed-Corn" says: "As the shapers of to-day's policies and the foundation builders for to-morrow we have not done all that we could to safeguard the faith, develop the spiritual life and promote the Christian activity and the

denominational loyalty of the nearly 40,000 young people in our own Baptist institutions and the equally large number of Baptist students in the State and private schools and colleges of the South."

May the dear Father use this message concerning this part of His vineyard in such a way that our hearts will answer each call. The glory all be His!

QUESTIONS

1. From what sources is the information in this book obtained?

2. Do you take and read the Home and Foreign Fields?

3. Do you read the Minutes of the Southern Baptist Convention in which are found the annual reports of the Boards of the Convention?

4. Why was this book prepared? Give three reasons.

LESSON I

From Strength to Strength

Where liberty is, there are Baptists.

If pioneer American history should ever be written in denominational lore, there are pages that would be aflame with daring deeds of Baptists. They entered the newly discovered continent early, and they entered to stay. Not only to stay but to grow and spread like "a tree planted by the rivers of water." There were enough of them in 1814 to be organized into a convention, known as the "Triennial Convention," not because that was the official title, but because the body met every three years. This convention covered the whole of what was then the United States.

Climatic and other conditions made evident the fact that the convention was spread over too wide territory. And in the early forties wise brethren—there were seers in those days—foresaw the need of separation. A little war cloud, at that time no bigger than a man's hand, began to rise above the land they loved. It grew and spread until it burst over the Southland in the sixties with a hurricane force that laid low and left desolate a beautiful territory. Well for Southern Baptists that there had been seers in that earlier day. For these had met in 1845 in Augusta, Georgia, and organized the Southern Baptist Con-

vention. The call for this convention was made by the Virginia Baptist Foreign Missionary Society. There were messengers from the following States: Alabama, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, North Carolina and Virginia.

The first work of the Southern Baptist Convention was the organization of two boards: the "Foreign Mission Board" and the "Board of Domestic Missions." Shortly after, in 1855, the name of this latter was changed to "Domestic and Indian Missions," an Association for work among the Indians, already organized, being merged into it. It is of this board—its development and growth—that this little book deals. Had we the space and the ability, we could make each page glow with romance, burn with eloquence, stir with truth, and give a vision, born of information so much needed, so that each reader would be inspired to more faithful service for her Lord through this choice medium that He Himself has so signally blessed.

The first home of the Board was Marion, Alabama. This place was chosen for two reasons: First, the strongest Baptist Church in the territory was here; and second, it was thought advisable to place one of the two boards in the then western part of the territory.

The first President of the Board was Rev. James Hartwell; and the first Corresponding Secretary was Rev. Russell Holman. Among the

Convention's first instructions to this new child, was that all prudent measures for religious teaching of our colored population should be taken.

Reference to the first annual report of the board shows that it labored under many and serious difficulties. There were no funds, hence few workers could be appointed. Only six missionaries were in the field, and their work was wide-spread; one in Virginia, one in Florida, one in Alabama, one in Louisiana, and two in Texas. "The difficulties which the board encountered in its work came partly out of a settled opposition to it from even some of the best members of our own people." But it was God's work; and some of the choicest spirits that ever blessed the world gave heroic, sacrificial service to the cause. It is not strange that the growth was marvelous. When Dr. Holman presented his fourteenth annual report he was privileged to record 114 missionaries and \$45,788.60 contributed that year for the work. He spoke glowingly of the splendid liberality which had developed in the churches, of the houses of worship completed, of the churches organized, of the ministers ordained and of the baptisms administered. As the years have gone by the board has done lasting Kingdom building in and throughout the entire Southland. Dr. B. H. Carroll once said that "the State of Texas was a gift to the Baptists by the Home Mission Board." This is equally true of other districts, and of countless cities and towns. From

Washington, D. C., on the northeast to San Antonio and El Paso, Texas, on the southwest, and from St. Louis, Missouri, on the north to Tampa, and Key West, Florida, on the south—everywhere we find that our strongest Baptist centers were once aided by the Home Mission Board.

The period from 1850 to 1860 was one of active missionary work among the Indians. As before stated, the Indian Mission Association united with the Southern Baptist Convention in 1855; and its work was delegated to the Home Mission Board. Since that time our work among the Indians has been faithfully carried forward by the Home Board missionaries.

From 1860 to 1870 the War between the States, and its accompanying difficulties made it necessary for the board to confine much of its operation to work among the soldiers with the most gratifying results. During this decade states which had not been so severely impoverished by the war contributed funds with which to support the board's work in more destitute states. During this decade, Dr. M. T. Sumner was the indefatigable Secretary and collected funds with which to rehabilitate and carry forward the work. After the war, many adjustments, of course, had to be made, but wise, adequate organization soon put everything in working order.

At a meeting of the Southern Baptist Conven-

tion held at Greenville, South Carolina, in 1882, it was decided to remove the board from Marion, Alabama, to Atlanta, Georgia, and the beloved Dr. I. T. Tichenor was elected Corresponding Secretary. He was a far-seeing statesman, an eloquent orator and indefatigable worker. He served his day and generation well and fell asleep December 1902. His body rests in the city of Atlanta which had become the home of the board he loved so well, and "there is no prouder grave even in its own proud clime."

During Dr. Tichenor's administration, the work of the board was eminently successful and there were many important developments in connection with it. Notably, the inauguration of our work in Cuba, immigrant work in Baltimore, in charge of Miss Buhlmaier, and our valuable system of mountain schools. It was during this period that the publication of "Kind Words," the Sunday-school paper of the denomination, was entrusted to the board by the convention, as were other Sunday-school interests of the denomination in the South.

At a meeting of the Convention at Augusta, Georgia, in 1885, the board in its report recommended the publication of a full series of Sunday-school helps and was instructed by the convention to publish such. This series was published by the Home Mission Board until a meeting of the convention in 1890, when the board was requested by the convention to put the publication under

the charge of a committee located at Louisville, Kentucky.

In 1891 the convention created the Sunday School Board, located at Nashville, Tennessee, and turned over to it the series which the Home Mission Board had created and fostered for the convention.

Upon the retirement of Dr. Tichenor from the secretaryship of the board on account of failing health, he was not only elected Secretary Emeritus, but numerous friends presented to him a loving cup. This beautiful expression of love for him and admiration of his fine leadership was presented to him in 1900 when the convention met at Hot Springs, Arkansas. It should always be kept in mind that the Church Building Loan Fund had its own origin in the peculiar love and esteem in which Dr. I. T. Tichenor was held by many of those who knew him best.

Dr. J. M. Frost, who guided the destinies of the Sunday School Board, sent a check of his Board for \$2,000.00 to the "Tichenor Memorial Church Building Loan Fund" of the Home Mission Board. This contribution was made in consideration of the distinguished services of Dr. Tichenor in originating the series of periodicals then being published by the Sunday School Board. Our Woman's Missionary Union completed the fund of \$20,000.00 as a "Tichenor Memorial Church Building Loan Fund."

In 1900, Dr F. H. Kerfoot, was elected Corres-

ponding Secretary of the Board. As Dr. Hening beautifully expresses it, "He literally died in this harness, June 22, 1901. His mortal remains were tenderly interred in the cemetery at Shelbyville, Kentucky. Death did not spare him to serve long, but his mind, enriched by habits of studiousness and fine scholarship, enabled him to serve well."

Dr. F. C. McConnell was the efficient, Assistant Secretary of the Board during the latter years of Dr. Tichenor's administration. He returned to the pastorate for a season subsequent to this but upon the death of Dr. Kerfoot he was elected Corresponding Secretary. "Dr. McConnell brought to the board a re-enforcement of his resourceful mind, his large vision and his influential eloquence. After one of his fine speeches on Home Missions, the Religious Herald of Richmond, Virginia, spoke of him as "Forensic Cyclone McConnell." (Hening.)

In 1903, the present Corresponding Secretary, Dr. Baron DeKalb Gray, was elected successor to Dr. McConnell. He has served up to the present time. This little book is largely a record of the accomplishments—the development and growth—of our Home Mission Board under the guidance of this man of God, during the past two decades. During his years of administration the departments that were already in operation have been greatly developed, other departments have been

added until to-day this Board, like a prolific mother, who has given to the world sons, many and stalwart, beholds them spread almost from ocean to ocean, and even unto the isles of the sea.

These departments, as discussed separately in the pages of this book, are: Co-operative Missions; Mountain Schools; Evangelism and Enlistment; Foreigners, Indians and Negroes; Cuba and Panama; Soldiers and Seamen and Sanatorium; Deaf Mutes and Jews; and Church Extension. The rapid growth of each phase of the work has made it essential for each department to be under the supervision of a superintendent.

As members of the Woman's Missionary Union, auxiliary to our Southern Baptist Convention, let us study carefully and prayerfully the workings of each of these departments. And then using the knowledge we have obtained, let us wisely place each department where it rightfully belongs, in our prayer life and in our planning, thus forming a beautiful mosaic fit for the Master's eternal temple, known and honored in its completeness as the Home Mission Board.

QUESTIONS

1. When was the Southern Baptist Convention organized? What was its first work?

2. Where was the first home of the Home Mission Board and when was it moved to Atlanta, its present headquarters?

3. Name the first President and the first Corresponding Secretary of the Home Mission Board.

4. Name three other Corresponding Secretaries of this Board.

5. Give a brief history of the Board between 1850 and 1870.

LESSON II

CO-OPERATIVE MISSIONS

“For We Are Laborers Together With God.”

1. Cor. 3:9.

“The Department of Co-operative Missions in the scheme of our Home Mission work constitutes the great unifying feature of Home Mission activity, contributing as it does so vitally to the solidarity of the denomination and the co-operation of our forces and our ability to concentrate our energies on strategic points and to open up new fields too large and needy for the local forces to handle alone.” (Gray.)

We have noted from our first lesson that when the Home Mission Board was organized in 1845 its work was rather simple. However as it has grown with the years it has naturally become more complex. With the addition of each new department new problems would arise.

The Department of Co-operative Missions is one of the oldest and largest departments. Indeed, at the beginning of the work, and for years following, this constituted the chief part of the board's activities. And this has been by far the most potent agency of Southern Baptists in enlisting, combining and directing the energies of the denomination for the propagation of the gospel.

And what is this Department? In what way

does it differ from other departments of the Board's work?

Co-operative Missions is that class of missionary work that is carried on by the united efforts of the State Boards with the Home Mission Board. It is usually effected by missionaries who are joint agents of the State Boards and Home Mission Board; the salaries of same being apportioned between State Boards and the Home Board. It has come to be recognized that before any large co-operative undertaking can be intelligently and effectively carried forward there must be available a mass of information that bears upon the problem concerned.

Co-operative Missions through its agency secures this information, from every available source—from the far inland country church and the centralized city church; from once a month pastorates and from every-Sunday preaching places; from preachers who have no pastorate and from pastorates that have no preacher—indeed, there is no phase or need of church, association or state convention work that does not find a friend in Co-operative Missions. This department is directly under the supervision of the Corresponding Secretary, and is doing work in sixteen of the Southern Baptist Convention states.

The selection of workers is left largely to the State Boards, since they are nearer the fields. These workers, or missionaries, make reports to both boards; they report the weeks of labor,

churches and stations visited, sermons and addresses given, prayer meetings held, religious visits made, number of baptisms and additions to churches, number of churches organized, church houses built or improved, Sunday-schools and other organizations effected, Bibles and leaflets distributed.

Dr. Gray in his last report to the Southern Baptist Convention says of the department: "The solidarity, vigor and efficiency of Southern Baptists in the South have been due, more than to any other single agency, to this department of our Home Mission activities. Its effects are found in vast multitudes brought to Christ, thousands of mission stations developed into strength and self-support and in turn made great centers of power for the on-going of the Kingdom. It has been to our work what the itinerant system has been to the Methodists. It has shown that religious democracies can function effectually in voluntary co-operation."

Since example is always more convincing than precept the following "Study in Co-operative Work," by Dr. M. E. Dodd, is given. It is a remarkable story of how our various agencies do co-operate. Not often do events move so rapidly and appear so distinctly, but hundreds of similar cases could be given:

"One of the most thrilling stories of Baptist progress under the various departments of State and Home Mission Boards, and the Sunday School

Board is to be found in the story of Queensborough, a thriving suburb of Shreveport, Louisiana. During the month of July the State Mission Board of Louisiana received a letter from a Baptist brother living in this community asking for assistance in the establishment of a mission. The board at the time was overwhelmed with debt but the president and secretary looked over the field, and seeing the great opportunity decided to attempt something as a venture of faith. In August a revival meeting was planned to be held under a tent and conducted by a neighboring pastor, as a voluntary service. The meeting resulted in the salvation of many souls and the rallying of the Baptists of the community, and the organization of the Queensborough Baptist Church, with twenty-eight charter members.

In September the Enlistment Secretary, operating under the combined direction and support of the State and Home Mission Boards, came upon the field and made a house-to-house canvass. The thirty-one members which the church now had, pledged \$300 on current expenses and \$100 on missions. They asked the State Mission Board to supplement this and aid them in securing a full-time pastor. The board made another venture and helped secure a pastor. The church was still worshipping under a tent and with no property of their own.

In October the frosts and biting winds were pressing the little congregation for better quarters

in which to worship. Joint committees from the church and State Mission Board secured two lots near the tent and with the aid of the First Baptist Church of Shreveport began the erection of a suitable house of worship. Much voluntary service was rendered in the building of the house by members of the congregation.

During November and December, Dr. L. B. Warren, Secretary of the Church Building Loan Fund of the Home Mission Board, secured from this fund a loan of \$500 for the church and the house was built at a cost of about \$4,000 with a seating capacity of about 350, with nineteen separate Sunday-school rooms. During this time the membership of the church was growing steadily and the Sunday-school was being greatly prospered.

In January, an evangelistic campaign under the direction of the Home Board evangelists was put on in Shreveport, and certain members of the force were assigned to Queensborough. The first service of this meeting was also the first service in the new house of worship. This meeting continued three weeks and resulted in the addition of nineteen members to the church, which gave them a membership of about one hundred and fifty. In February following the meeting, the Secretaries of the Sunday School Board, the Baptist Young People's Union and the Woman's Missionary Union, came to the church and assisted in effecting these organizations.

This story of eight months of heroic effort and martyr-like spirit and divine power represents what can be done under the combined co-operative missionary work of State and Home Boards."

QUESTIONS

1. What is meant by Co-operative Missions?
2. Who is the present head of this Department?

LESSON III

*EVANGELISM AND ENLISTMENT**Evangelism*

“In some respects the most far-reaching work of the Home Mission Board is found in the Departments of Evangelism and Enlistment. Evangelism begins the work in the salvation of the lost. Enlistment continues it in the development of the saved. The two go hand in hand; as a rule Evangelism opens the way for Enlistment though sometimes the case is reversed and Enlistment prepares the way for Evangelism.”

Until the past year they were conducted by separate superintendents, but in the Spring of 1922 they were more closely co-ordinated and put under the same management with Dr. O. E. Bryan as Superintendent.

The Southern Baptist Convention committed itself to the policy of denominational Evangelism in 1906. It gave to the Home Mission Board the task of working out a program and building up and administering a department for the carrying out of this program. This department is to-day far and away the largest denominational soul-winning agency in America.

And is there need of such a department? Listen to Dr. Henning: “What say you to the 23,000,000 people in our Southland who make no pretension

to evangelical Christianity, and the weight of whose worldliness tends to sink the South farther and farther from the rule of Christ?

"What answer will we give to this appealing want that cries by the very stupendousness of the fact too loudly to escape any but dull and stupid ears?"

And is the Evangelistic Department justifying the hope of its friends? Listen to this computation made by Dr. V. I. Masters: "The record of this work for thirteen years is before me. It includes such facts as the following: For all the workers employed including gospel singers, an average number of 468 persons have been baptized per year per worker, and an average number of 628 additions have been secured for the churches. An average of fifty-four volunteers for mission work and the ministry have been secured yearly by each worker. The department started with only five workers and had no more for two years. But more than 100,000 baptisms have been reported from this work."

Now that the department has entered upon its sixteenth year it has lost nothing of the momentum gained in the past.

The evangelistic force consists of about thirty preachers and nearly as many singers. At present we have three Negro evangelists included in the number. Just as we women con over the names of our workers in the foreign fields, just so should we familiarize ourselves with the name of each

preacher and each singer, who, banded together, make up the greatest soul-winning agency of any denomination in America. As we study this lesson on Evangelism let us open the last issue of the Minutes of the Southern Baptist Convention and prayerfully consider the list of Home Mission Board evangelists.

When the Southern Baptist Convention met in Chattanooga in 1906, the year this department was born into the Home Mission Board, Dr. B. H. Carroll, in an address before that body closed his marvelous message (may we not commit it to memory?) with these words:

“Brethren, is it a sin to love the Southland more than other lands? From the haze of her great, smoky mountains to her tide-water districts on gulf and ocean, may not all of it be very dear to us without disparagement of other lands? It is a battle-scarred cemetery of memory and tears—a land of sorrows. Barred out from many former roads of ambition and promotion, cloud-covered with imminent future hazards, it is yet God’s resurrection country, land of destiny and of glorious opportunity, habitat of sound doctrine and home of revivals. Shall we not make it the world’s vanguard of pure and undefiled religion, the firing line of world-wide evangelism? If, indeed, like Judea of old, this land has a mission of religion that shall touch eternal shores, who of us would not live and die for Dixie?”

QUESTIONS

1. Who is the Superintendent of the departments of Enlistment and Evangelism?
2. How many workers has the Board now doing evangelistic work? How many of these are Negroes?

Enlistment

"The last clause of the Great Commission is our text for Enlistment. Every teaching and training department of the denomination is a part of the great New Testament Enlistment program."

The essence of Enlistment is found in the annual report of the Home Mission Board for 1920-1921, in the following words by the Corresponding Secretary, Dr. B. D. Gray:

"The fundamental purpose of our Southern Baptist Convention at its organization was to carry into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel.

"This is the fundamental principle in our Enlistment work. It is convert culture in the life and activities of the denomination for the propagation of Christ's gospel throughout the world.

"In the general sense it presupposes the work of evangelism. It is the school master leading the young, the uninformed, the undeveloped into

larger knowledge and better training. It is the foundation on which the superstructure of Christian character must rest.

"It constitutes the prime need of Southern Baptists at this time. The fame of our zeal and success in evangelism has been heralded everywhere. We are modest in the claim, supported by the testimony of others, that in evangelism we are behind none, and probably stand first among all Christian denominations just now.

"Our embarrassment comes when the religious culture and competency of our people are put in the balance. There, in a large measure, we are found wanting.

"It will not suffice to explain why we have measurably neglected the enlistment of our forces in our dominating zeal for evangelism. Our over-shadowing duty is to give heed to training and culture in all the round of Christian doctrine and life.

"We have an army made up of raw recruits instead of trained veterans. Much of our field lies fallow; into it we must push the plow-share and be unsatisfied until it has been converted into a field of fruitfulness and a garden of the Lord.

"In the years of the past once-a-month preaching sufficed to lay foundations and meet in a measure the demands of pioneer and frontier mission work, but not so now. We can measure the development of our people in Christian culture, ethical standards and benevolent activities in a

good degree of certainty by the comparison of once-a-month and all-time preaching churches.

“Reiteration as to the importance of this work must not grow wearisome. The precept of the ancient prophet, ‘Here a little and there a little,’ must be borne in mind. This work must be pressed in season and out of season. Convert culture, the development of our forces and resources, constitutes the most serious problem of the day for Southern Baptists. It conditions our growth at home and abroad; on it our very civilization hinges.

“The development of our people in the fundamental principles of the gospel, the graces and fruits of the Spirit, will bring apace that citizenship which will save our nation from decay and death. The forces of evil now testing our citizenship and the integrity of our nation must be overcome by a persistent and constructive development of our people.

“The fact that our people are rapidly coming to realize this need constitutes the ground of our greatest encouragement in this vital task.”

In 1913 Southern Baptists had 23,569 churches. Of this number more than fifty per cent, were non-participant in the co-operative mission work of the denomination.

The Home Mission Board started its Enlistment work in 1913. The effort of its workers was not primarily to urge giving to missions. Theirs was the more difficult task of providing that these

churches should have the advantage of more preaching and pastoral instruction. Progress has been made. As a denomination we continue to be conspicuously successful in evangelization, while we are distressingly backward in many of our churches in providing a teaching service adequate to the development of the church members.

We still have about 11,000 Southern Baptist churches that are doing nothing for missions or other co-operative work. Three or four thousand preachers give more or less of their time to these churches. It is not an easy task to bring these churches and preachers into a sympathetic and alert co-operation with the best our denomination is doing.

This department is making a special effort to reach the country churches. The very nature of enlistment forbids publicity in a general way. The greatest work done by our field men is quiet and unpretentious for them. God's judgment will reveal much unseen service on the part of the faithful Enlistment workers both of the Home Mission Board and the State Boards.

The old-fashioned revival of spiritual Christianity is the hope of our inactive churches. One cannot weld cold iron. The greatest opportunity for Enlistment is following a revival, helping each new convert to find his right place in the church. The Spirit of the Lord is working so among our foreign population in the South that it is well-nigh impossible to provide pastors and chapels for

those who are converted under the preaching of our missionaries. It is difficult to keep up with ourselves in this work. Success exceeds our ability to take care of the harvest.

The growth of Enlistment in the South has been remarkable. This department has done more to solve the problems in the country than any other department of our co-operative work. During the year that has just closed the Enlistment Department reported marked increase in the number of churches visited, in the number of services conducted in pastorless churches, in the number of baptisms, in the number of every-member canvasses in the churches, in the number of associational campaigns, in the number of churches grouped into pastoral fields, in the number of churches aided in collecting local expenses and in the number of churches aided with institutes or revival meetings.

QUESTIONS

1. What is meant by Enlistment?
2. Are Southern Baptists backward in the matter of Enlistment?

LESSON IV.

MOUNTAIN MISSIONS

“Unto the Hills”

This lesson deals with our Mountain Missions, Doubtless you wonder why we do not say “Mountain Schools” instead of “Missions” since so much more is known of the school work than other forms of evangelism in the hills. But the work of our Home Mission Board embraces all phases of kingdom service here as elsewhere; and while we shall deal more largely with the educational phase than any other, yet in these gleanings made for our study we have tried to cover these several phases.

The Home Board is doing work among the hill people in Alabama, Arkansas, the Carolinas, Georgia, Kentucky, Missouri, Tennessee and Virginia. The mountain territory that is under the Board is larger than North Carolina and South Carolina combined. It embraces about one hundred and eighty counties. Its population is four millions. “A large per cent of these people live in such isolated communities that often they know nothing of the people who live not more than five miles away; this because of rugged mountains intervening between communities. Railroads have in recent years penetrated into a number of sec-

tions bringing with them a new life. But there are vast areas of the mountain sections still untouched by outside influences." (Masters.)

The expression is often heard in regard to the mountain folk that they have the purest Anglo-Saxon blood on earth. And this is true concerning the majority of them. A glance backward is necessary to give us a more thorough knowledge of these hill dwellers. We know that Columbus discovered America in 1492. But owing to the divine goodness and wisdom of our Heavenly Father, Columbus, who sailed under the patronage of Rome, was not permitted to effect a settlement in this country. Had he done so we should now have a papal civilization. More than a hundred years elapsed between his discovery and the settlement on our coast. "In that interval history was making; and God with fan in hand was sifting His threshing floor." The thunders of the Reformation went rolling round the world. Men were moulded who were needed for pioneers in this country. And hither they came at the divine call. They were proper men to carve out the destinies of a great nation. They came seeking a place where they might worship God according to the dictates of their own conscience. History tells us how the worthy sons of these high-born sires wended their way from coast to inland region until they were hidden in the recesses of the mountains. Here they established homes and literally obeyed the command to "multiply and replenish the

earth." While they have been cut off as it were from the rest of their kind they have never gotten away from the bed rock principles instilled by their forefathers, and upon which character is built. Work among the hill people is a most attractive work because of the high standards they hold.

The first work of the Home Mission Board, and of some of the State Boards, in the hill country was the sending of missionaries to the little meeting houses dotted here and there on the mountain sides. There were found native preachers who were practically sound in doctrine, but ignorant to a most pitiable degree. These missionaries had their souls stirred by the earnest desire of the people to know, but they lacked opportunity. Small schools were "kept" now and then in localities for a few months in the year; but the teachers were lacking in educational advantages themselves, hence were often like "blind leading the blind."

To the great seer and secretary, Dr. I. T. Tichenor, was given the vision preeminent of the people of the hill country. In his report to the Southern Baptist Convention in 1885, he set forth the opportunity and made a vigorous appeal for the mountain people. But Southern Baptists were slow to see. Seven years went by, and in 1892 another appeal was made in his annual report. Here is part of that appeal:

"The mountain churches have been content to

be centers of local influence, seeking for nothing beyond the conversion of the children of their membership and those mainly about them. They cherished no broad ideas of Christian obligation. But they inhabit a country of marvelous resources. There are no people whose future, when they shall be properly developed, promises so much of usefulness to the world. What shall this convention do for them?"

The only outcome of his plea at this time was the adoption of a report calling for more evangelistic work among the hills.

While the Southern Baptist Convention was considering slowly, as the years went by, as to what was the part of wisdom regarding this portion of his vineyard, God was working through other channels. "A city set upon a hill cannot be hid;" neither can an educational institution that is for the advancement of His cause.

In the heart of the mountains of North Carolina as far back as 1859, two godly men established "The French-Broad Baptist Institute." Let us remember their names to honor them: Mr. W. A. G. Brown and Mr. P. W. Anderson. The former was the honored father of our Dr. A. E. Brown. This same year the first charter of the school was secured, and the name changed to "Mars Hill College." A history of this one school—from its incipiency, before the War between the States, during that trying period, on down to this good year of 1923, might well suffice for a sketch of

our work in the hills. Dr. John E. White assumed the presidency of the college in the early nineties, and held the position till 1900 when he became State Mission Secretary for North Carolina. Because of his intense interest in the mountain work, he joined heart and hand with Dr. Tichenor in his pleas before the Southern Baptist Convention. In 1900 when the Convention was in session in Hot Springs, Arkansas, the suggestions and plans brought by Dr. White were accepted. Mountain Missions from that time has been an important phase of the Home Board work. The Department of Mountain Missions and Schools was created by the Home Board in 1904, and Dr. A. E. Brown was selected as Superintendent of this Department. Dr. Brown had been Superintendent of the hill schools for the Baptists of North Carolina since 1899. What this consecrated man of God has meant to this work among his own people will never be realized this side of heaven. The report of the Home Mission Board for the past twenty-three years has contained a message from him, who has all this time been able to testify most truthfully, "This ONE thing I do."

We bring just here a word from Prof. R. L. Creal, Assistant Superintendent of this work. This was written in April 1922. In a field where the harvest is over-ripe what is true today may be history when we study this book. But we need the knowledge of comparisons he gives:

"According to the opinions of our most ad-

vanced thinkers, the denominational school was to be the solution of those mountain problems which had for years baffled the calculations of our religious leaders. The response of the mountain people to this new influence was so pronounced, and its wholesome effect upon the social life and denominational activities was so immediate, that it took but a few years to demonstrate to our denominational leaders that a properly administered system of denominational schools was the proper method of solving the problems mentioned above.

“The growth of these schools has been nothing short of marvelous. This is especially true when we take into consideration the fact that so little money has been used to produce such great results. The Home Mission Board has been liberal in appropriating money, but the amounts appropriated furnished but a small per cent of the means needed to carry on this work. Therefore, the superintendent had to make bricks without straw, and construct many buildings without money. However, in the past eighteen years we have seen the value of the property increased from \$35,000 to \$1,688,000, the number of schools increased from ten to thirty-seven, the number of buildings from ten to more than 120, the number of students from 1,200 to 6,183, the number of ministerial students from twenty-five to 175, the number of teachers from about twenty to 229, the income of the schools from a few thousand

dollars to \$167,000; and most of all, we have seen the influence of the schools extended from a few progressive mountaineers in isolated places in the Southern Highlands to the utmost bounds of the Southern Baptist Convention and to the ever-advancing borders of the Kingdom of God.

"We see the greatest advancement in the past five years. While but three schools have been added to our system, the number of teachers has increased from 178 to 229, students from 5,300 to 6,183, ministerial students from 94 to 173, conversions from 339 to 688, the value of improvements from \$20,000 to \$285,272, the total value of the property from \$654,850 to \$1,688,000.

"The changes wrought in the social and religious lives of the mountain people, brought about through the operation of these schools, has been no less remarkable than the development and growth of the system itself. The results produced have far surpassed the hopes of the most sanguine."

We rejoice in this rapid growth. We rejoice that as Southern Baptist women we have had a small part in the work. And surely we pledge ourselves anew to do better and more intelligent work for our hill sisters and brothers in the future. For the work is scarcely begun. We close with this message from a teacher who knows whereof she speaks:

"I hope I may not be thought sensational or desirous of cheap notoriety when I say the most

neglected creature in the world today is the mountain woman. We send missionaries to our Indian squaws; our Negroes have devoted teachers, serving in all the Southern States. I have seen work for those in the slums, in the shops, on the incoming ships and trains. After seeing much that is done, I declare that we have almost lost sight of our women of the best blood and least advantage to be found anywhere—the girls and mothers of the hills.

“For the past ten years I have lived in the hills, made frequent visits to the Cumberland and Blue Ridge Mountains. What I here set down is not the product of the fiction writer nor the work of the social statistician. I hope, rather, that it comes from a systematic knowledge and growing enthusiasm.

“She stands before me made vivid by power of memory. She is forty years of age and is the mother of many; she is actually old; her posture, her speech, her method of action, are all old. She is often broken; her face has the marks of passing time; at forty she has been worked very much as a mule is driven, and her eyes and stoic manner now demonstrate the fact. I have never seen the typical hill woman laugh. Laughter is a thing apart. Frequently ignorance has wrought its ravages. She cannot read or write. Books, newspapers and magazines are as remote from her life as are the delicacies of a metropolitan restaurant. She is deep-set in a daily grind; every

hour is like its fellow; every day will pass as the one before it; there will be an endless chain of duties varied only by the crying of babies and the nagging of a well-preserved master whom the community points out as her husband.

“There are noble exceptions. I have been in mountain homes that breathed a spirit of cordial hospitality toward the stranger, a fine co-operation between all members of the household. We cannot, however, claim space for the splendid exceptions for which we are always looking.

“The mountain girl grows up to an early marriage. Let the friend of the hill people reform the tradition of early marriages, and he will have well earned a place for social service. The mountain girl is of fine physique. Her clear eyes and clear skin are extremely attractive. Her hair is her glory. She carries herself poorly, but the mountain boys are not critical. Her mother married early. It is a common occurrence to see a girl of thirteen or fourteen languidly strolling apart from the others, declaring her life empty; her ‘folks’ having denied her the right to wed the boy of her choice, a lad of fifteen or sixteen.

“Youth has no fear; only the mature are afraid. The condition of her mother or older sister seems not to be seen by the little girl just dawning into womanhood. She longs for marriage, rather than for love. Few of her sisters ever find love at its best. She dreams of marriage, rarely makes

worthy preparation for it, but abides her time. Once under the yoke, she bears it—all too often—alone.

“But the personal equation is the law of social advance, and the few hill-country institutions are striving along a dozen different lines. Women dedicated to the God-blessed purpose of devoting their energies toward one single aim—teaching the beauty, sacredness and duties of wedded life—would render incalculable service to the mountains. So strong is the early marriage tradition that the popular drift has great pressure in the lives of young girls. Proposals are seldom reiected. Physical, spiritual or mental fitness seems rarely to be demanded by either the bride-elect or by her parents. The resulting domestic tragedies are too terrible to be pictured, but they can be readily imagined. In the face of all the later hardships that follow so many early marriages, President Frost, of Berea College, says, ‘The mountain mothers are the greatest mothers in the world.’ By this he refers to their self-sacrifice. The mountain girl becomes a little mother at the time her baby brother is born. She is the confidant of her mother and often is the strength of her father. The mother instinct—the most glorious passion of her sex—is hers by inheritance. She longs to serve, longs with all her heart to mother somebody, something. If only this fine instinct were a little better directed, what a re-made com-

munity of beautiful homes the hills could soon possess!

“For many reasons the mountain girl’s home is not a fit training ground for wifehood. The hill-home is deeply rooted in harmful superstitions. Many of the older people still believe in the treatment of disease by charms, or the supernatural powers of those who have the gift of ‘stopping blood’ or ‘blowing out fire.’ If an infant has the ‘thrash’ or sore mouth an old woman will insist that it can be cured by being allowed to drink from the shoe of some old man who has never seen the child’s father. Children have been carried miles to the far side of the mountain to find this stranger that the cure may be speedily effected. Obviously the younger generation has begun to take such procedure as folly, but the elders still cling with faith and gravity to many like practices. Health officers and visiting nurses can do and have done much, but as yet the field is barely touched.

“It has appeared to me, as I have taken many friendly journeys to the hills, that the smallest cabins usually house the largest brood. One patriarchal figure told me in answer to a question relative to the population of his cramped, crude habitat: ‘Hain’t got but nineteen chilluns, me’n the ole ’oman.’ I have journeyed deep into the mountainous section of Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Alabama

and Georgia and have found the home conditions there often heart-breaking.

"The schools that obtain their student body from the remote mountain communities are doing their own praiseworthy work. Girls come here, to Six Mile Academy, absolutely ignorant of the commonest principles of housekeeping and go away with a training that fits them to take care of any modern home. Many of them have never seen a floor scrubbed with a brush until they come here, and it is a common thing for them to purchase a brush to carry back home with them. They try to make their rooms look like the ones in the dormitory. I frequently go into homes which illustrate the point in question. The young wives, our former pupils, their cabins small but exquisitely clean, are busily sewing or cooking. They sing happily as they work, and their children are as well cared for as any city children. These homes we find in isolated sections of the mountains and most often at the head of a creek. The mountain schools are the only source of knowledge that we have for better living in this region.

"I find it a pleasure to teach the mountain girl. How genuine, glorious is her advance, when the light dawns! I have seen crude mountain girls come in, muscle-bound, suspicious, ill at ease, untutored in all social usages, and I have seen them develop into the equal of any cultured woman in my own country to-day. Pure Anglo-

Saxon is their blood; keen as two-edged swords are their minds. I know what tactful training means in their lives. I have seen their hearts unfold, I have seen them banish the clumsiness of their speech and become eloquent. I have seen them adopt modern fashion and become splendid with nature-made beauty.

"I believe there is a new social work to be done at once. It would prove a gracious work for those able through consecrated service, to bring captive souls into a new road of life, where work means joy as well, where the coming of the little ones means happiness and glad faces, where God may be understood and worshiped at the daily task."

QUESTIONS

1. How many Mountain Schools are maintained by the Home Mission Board and in which States are these located?
2. Who is Dr. A. E. Brown?
3. Give some facts as to progress and importance of this work.

LESSON V

*FOREIGNERS, INDIANS AND NEGROES**Foreigners*

“There are 4,000,000 foreigners in our Southland, yet unsaved. Many of them are soon to return to their native land. What we do for them must be done quickly. Furthermore those who are to stay amongst us need Christ. The character of the citizen is the strength of the nation. The gospel looks toward giving new character to the individual. From the standpoint of patriotism as well as missions it behooves Southern Baptists to Christianize the foreigners in our midst.”—(Bryan.)

“In a nice little town of twenty thousand population, where Baptists outnumber others, four Greeks in their restaurant were asked, ‘Do you attend the Catholic church?’ They replied, ‘We came over here to get rid of that.’ ‘Do you attend a Protestant church?’ they were asked. They shook their heads. ‘Has anyone during the two years you have been living in this town invited you to a Protestant church?’ was inquired. ‘No invitations,’ they said. We might be induced to drop a tear for them if they would move away some five thousand miles.” (Hening.)

Dr. B. C. Hening continues; “Here are 4,000,000 foreigners, working our mines, mending our shoes,

employed in our shops and mills, walking our streets, doing our laundry, commercializing our fruit, furnishing our travelers with food, and there are as many as 50,000 of them in some places among whom we are doing no missionary work. We have but four missionaries in the fourth largest State in area in the Union, whose population is over sixty-five per cent foreign. In all of our mining regions and in our larger cities and in many of our smaller ones, for that matter, are representatives of alien races, and in many of them no work is being done by us for their evangelization, and no word said by us for their salvation."

Our Home Mission Board is doing work among these foreigners as follows:

Alabama, Florida and Missouri—among the Swedes.

Maryland, Missouri and Texas—among the Germans.

Florida, Illinois, Louisiana, Missouri, Oklahoma, Texas and Virginia—among the Italians.

Illinois, Louisiana and Texas—among the French.

Florida, Louisiana, New Mexico and Texas—among Spanish speaking people.

While our Home Mission Board does all phases of work among the Foreigners, that phase of it most appealing to our women is "Good Will Center" work. Most interesting and instructive information might be given here from many of the

“Good Will Centers.” But for lack of space, and because the work is largely the same, we give an excerpt from only one. Miss Ella M. Wixon of Norfolk, Virginia, will speak to us:

“The problem of making good citizens of the foreigners is indeed a great one, and one that must be solved through the wisdom of the Almighty. Of course to ‘Americanize’ means to ‘Christianize,’ and if we can first of all succeed in making these foreigners love God and accept Him in their daily life, then there will be no trouble in making them good citizens. Our great Home Mission Board is making a brave attempt to accomplish this end through the ‘Good Will Centers’ and ‘Settlements’ in our cities where there are so many foreigners. These institutions are a Godsend to the foreigners, and through the honest efforts of those working among our foreign element, the result in the future, we believe, will be great. Of course we must all realize the opposition on the part of the Catholics; but even though the priests frighten these ‘poor, superstitious beings’ with their threats, still they come, and are anxious to know more about Him whom they serve so blindly.

“About two years ago, while walking down one of our city streets, I saw a little Italian girl apparently around nine years of age. She was wearing an old ragged dress, which was so filthy one could not help but notice it. Her matted hair was given to the four winds, and her feet were

bare, though it was winter. From her lips came oaths that are unutterable; but beneath all the dirt and grime, in one look into those beautiful dark eyes, I could see there was something good, and I determined then and there, with God's help, that I was going to make an honest endeavor to bring this good out.

"I called her to me and said, Little girl, would you not like to come to a nice 'Bluebird Club' next Friday in my home? There are lots of little girls there about your own age, and we sing, tell pretty stories, and learn how to sew. At once her dark eyes brightened, and she looked up to me and said, 'Yes'm, I'll come.' So the following week she came. True, her appearance was very repulsive, but we welcomed her, and she was so delighted with our little meeting that she asked to come every day. The next time she came there was such a change in her person that we hardly recognized her as the same child., although there was yet room for improvement. After visiting in Katherine's home and winning the confidence and love of her parents we all became great friends, and their gratitude and appreciation for our efforts in helping them is indeed touching. Time went on and gradually a great change came over Katherine. No more oaths came from her lips; she is neat and tidy in her appearance, and she tries to be loving and agreeable in her disposition, but, above all, she accepted Jesus as her personal Saviour.

“The girl’s endeavors have not been always altogether void of friction, however. Last year she started to a Baptist Sunday-school and church with me and went regularly every Sunday. One day she felt that she ought to give her life to Christ, so she accepted Him in baptism. Of course I was delighted, and after talking with her about it, I found that she knew exactly what she was doing. We, therefore, made preparations for her baptism, but something happened. The priest also heard about Katherine accepting the new faith and at once went to see her parents, threatening them if they even allowed the child to be baptized. So through the influence of an older sister Katherine was forbidden to go to Sunday-school or even come near me again, which resulted in her not being baptized at the time she gave her little heart to Jesus. She was a brave little thing through it all, and stood her ground by not returning to the Catholic church. This year she is again coming to Sunday-school, even sacrificing her breakfast each Sunday morning for coming, but she says that she will not give up her Baptist Sunday-school again, and if all those people in the Baptist church were going to hell as she has been told, she would go along with them. We are praying for this girl that she may win her whole family and others to a personal knowledge of Jesus. Already she has meant much to her home for since coming here she has tried to help her mother keep the home clean, and do other little things that are

creditable, not only to her but to us and this settlement work.

"This is just one incident to show how much good 'Settlements' and 'Good Will Centers' are doing and what they mean to these foreigners, who are so appreciative for all efforts in their behalf. Of course this is a great seed-sowing time, and we believe through these children who come daily that the fruit will soon appear. One of the best opportunities we have of sowing the seed into these little hearts is through the kindergarten. Already we have seen results in this for the children go home and tell mamma everything they have learned. One mother came to me and told me that her little girl was so much better since she had come to school. Another Italian mother said that none of their other children prayed like five-year-old La Gretis, and that she could say so much Bible—meaning, of course, that her little girl would go home and repeat the verses that we taught her daily.

"In our kindergarten room we have a little mirror that stands erect under the mantel, and each morning we tell the children to go look in it and to listen to what the mirror tells them. One morning, I remember, a little boy came in with such a dirty face, and after looking in the mirror he said, 'Miss Wixon, that mirror says, Wash your face, Clarence!' Now we never have any trouble about cleanliness in our kindergarten. We believe in cleanliness next to godliness. The

children are learning fast. Another thing we try to impress upon these young lives is the 'love of America.' Not only do we teach this in our kindergarten, but in all clubs and classes. It is really beautiful to see the little Italian, Greek, Chinese, Portuguese, Syrian, Jew and American standing together saying: 'I pledge allegiance to my flag and to the Republic for which it stands—one nation, indivisible, with liberty and justice for all.' ”

We are really just beginning the great work that is so needed of Americanizing the foreigners, and it is my prayer that every Baptist in the South may realize more fully the individual responsibility of praying and aiding this great work.”

There are many localities, however, where foreigners have found homes where there is no “Good Will Center.” Is there nothing we can do for these and thus render assistance to the Home Mission Board in this department of work? We teach by example once more:

The city of Jackson, Mississippi, is not large; and there are not many foreigners dwelling there. But some faithful women realized that a call was needing to be answered. Here is the result of their first year's labors:

“In June, 1921, we were acquainted with two families and had taught only two in a small community house, and in one home, and knew none of the real problems and plans about the work of Americanization.

"Now, in June 1922, we find that we are in close, friendly, visiting touch with twenty families—103 people—and have taught our language to eleven, three men and eight women, and have had twenty-three in our mission Sunday-school. We feel that several of the women love us and trust us, and would call on us in trouble or sickness.

"We have given out twenty Bibles, six in Arabic, the language spoken by the Syrians, and we have succeeded in getting tracts in Russian and Greek and Spanish. We have our work divided among our most tactful, optimistic and faithful women. One woman has two families of Greeks, one of Russian Jews, and one of Syrians to visit and teach and to befriend. Another woman has three families of Syrians, and one young man, a Syrian, in whom she is especially interested. A third woman has two Syrian families to visit, and one girl to teach. Still another has twelve families to visit and befriend. This visiting with kindness, neighborliness, and friendship means much more than the teaching, and counts largely with them. We feel that they trust us and will come to us for advice and help.

"We have a mission where we hold Sunday-school each Sunday afternoon, and prayer services, and in homes about twice a month. One young man has been in the language school a year. He took part on the B. Y. P. U. program recently and acquitted himself very creditably. Mr. Lupe has been called to preach, and is eager to enter college

and prepare for his work. He attends our church and Sunday-school regularly, and is doing fine missionary work among his people.

"We feel that the year's experience has given us some ideas of what Americanization is and what it should mean, and we are trying with prayer, study, kindness, sympathy, and Christian love to help these people to become real citizens of our country.

"We find that there are so few, practically none, of the kind of books we need to do the work of language teaching as it should be done. We find our way is slow when we try to interest adults with First Readers and Primers, and we would give much to get books suited to our work. We need courses in citizenship, in practical Americanization, and in the ethics of business, applied law in simple words, and something to help us teach them voting, registration, etc. We find them intelligent, industrious, neat, law-abiding (as far as they understand), and very responsive to all Christian teaching. The work was new to us, but we went into it with the feeling that if we claimed God's promise to go with us all the way, we would win, even if we had no idea how to begin. We just did the best we could, and with God's help we are winning slowly. Pray for us."

QUESTIONS

1. Tell of the "Good Will Center" work done in Norfolk, Va.



OSAGE CHAPEL PAWHUSKA, OKLAHOMA



MISSIONARIES TO THE INDIANS

2. What does Dr. B. C. Hening, Superintendent of Foreigners, Indians and Negroes, say of the work among the foreigners?

3. How has a Woman's Missionary Society in Jackson, Miss., met the need of the foreigner?

Indians

"There are 48,000 Indians without Christ in the South. While this constitutes no general menace, as do the Negroes out of Christ, we owe the Indians something. We drove them from their hunting-grounds and corralled them in the West. We owe them the best we have. The best is the gospel of Jesus Christ. Let us not fail to give the poor Indian a chance to be saved."

"He has added a feather to his cap," is an old and trite saying, the origin of which this scribe has not been able to discover. But, in our research concerning our Red Brothers, some information pertaining to them and their customs is worth passing on.

It is a well known fact that Indians are fond of having their headdress bedecked with feathers. But is it as well known that each chief, or each man among them, who wears feathers, has won the same and won them one by one, by performing some deed of note? And that each feather added to his cap is first voted on by the tribe in session? Some of these noted chiefs have as many as sixty or more feathers in their headdresses. Wonder

how many feathers we would wear if our notable, worth-while deeds were recorded?

To Dr. V. I. Masters we are indebted for much of our information for this sketch of the work of our Home Mission Board among these people:

“From 1855 to the present the Home Mission Board has had on the plains of the Southwest a mission work for the Indians. The Civil War played havoc with the Indians and with our activities among them, but the blessed endeavor was resumed soon after the war period and has been sustained continuously.

“Students of our Home Mission work are familiar with the thrilling story of ‘Father’ H. F. Buckner, as he was lovingly called—how by river, on rafts and boats, in 1845, he made his way from eastern Kentucky to the Indian country, where he labored for the Red Men till God took him in 1882. It was with the story of this great missionary, of his heroism and devotion and sacrifice and sufferings, that Home Mission Board secretaries of the early post-bellum period were wont to thrill Baptist convention audiences, and they succeeded, even when other great appeals failed.

“Students of our work know, too, how, in 1876, Dr. A. J. Holt, nephew of the saintly Buckner, opened up the first evangelical mission work among the Blanket tribes, at a place near Anadarko, Oklahoma, which was then an Indian trading post. The romance, adventure and suffering which attended Dr. Holt in his efforts were hardly less

than those his honored uncle had endured. The story of Dr. Holt, and his work has been told several times within recent years in our Home Mission Board publications and must, therefore, be omitted here, though it rightly belongs to every devout woman who teaches the young people of the heroic deeds of those who have labored for Southern Baptists in the field of Home Missions."

There are 161,941 Indians within the territory of the Southern Baptist Convention, without counting many that are less than one-fourth blood, which are not so counted by the Federal Government. One hundred nineteen thousand, four hundred eighty-one of these Indians live in the state of Oklahoma. In this state our Board does co-operative work with the Baptist State Board of Missions among the Civilized Tribes—Choctaws, Cherokees, Chickasaws, Creeks and Seminoles.

We have missionary work among the Osages, the Pawnees, the Otoes, Poncas, Sac, Fox and some smaller tribes. We do missionary work in the Indian schools of Oklahoma through a special worker. We are working in North Carolina among the Cherokees with Rev. J. N. Lee as our missionary, and in Mississippi among a remnant of the Choctaws with Rev. J. E. Arnold.

The need for work among the Indians in the state of New Mexico, where there are more than 23,000 of them, is imperative. We have just begun a promising work among the Cajans in South-

western Alabama and our hope is to begin at an early date work among the Croatans in Southeastern North Carolina.

Rev. Robert Hamilton, Missionary to the Schools, has a monthly itinerary of twelve schools, in each of which he conducts religious services. This itinerary embraces the pastoral care of the Student Baptist Church at Chilocco, Oklahoma. This church numbers seventy-four members and is a great force for religious training among the young Indians who will be the leaders in their various tribes. This Indian student church is in every way unique and it is full of blessed potentialities.

We quote from Mr. Hamilton in regard to his work in the government schools:

"The picturesque old type of Indian with his blanket, feathers and paint is passing, and the new Indian is everywhere in evidence.

"The government operates thirty-four reservation or tribal schools for the primary grades, with an average of about one hundred each, and Chilocco, a non-reservation school, with an enrollment of five hundred and fifty, where the higher grades are taught, besides industrial training.

"At the reservation boarding schools the little boys and girls of five and six years of age are brought in from the home and turned over to the matron, usually with loud and bitter wailing on the part of the child, and sometimes the mother turns away to hide her tears, for the little

one has never been separated from her for an hour before. Then come days of home-sickness and sullen grief almost too terrible to be borne. At such times they must be watched or they will run away. Gradually the kindness of a matron, and a student who is detailed to befriend them, wins their hearts and the adjustment begins. The use of the Indian language is strictly forbidden in or about the school, but the 'strong friend' is allowed the luxury for a few days of using it to comfort the little one and explain everything. As the native tongue is spoken in nearly all the homes, the child knows no English. In a little while he must use nothing but English, and if he persists in using native words, the teacher pastes a strip of court plaster over his lips and makes him stand before the school. After this he seldom forgets his English and his education has begun. After two years he makes a grade a year and when he has finished his sixth year he is ready for Chilocco. In nearly all of these schools about fifty per cent of the students come from Baptist families. Were they to remain at home there need be no fear that they would continue in the faith of their fathers, but from nine to fourteen years they are out of the home environment, taught in non-sectarian Sunday-schools, Y. M. C. A.'s, and Y. W. C. A.'s, which, while splendid in their way, must of necessity leave out of their curriculum all reference to denominational teaching and activities. The result is the obliteration

of church differences and an ignorance of church activities.

"All of these schools, however, are wide open to the missionary to visit and preach vital Christianity to the whole school as long as he does not proselyte those of other faiths, and those of his own faith may be segregated for him that he may teach them the doctrines and activities of his church.

"Among the schools of the Five Tribes and Chilocco this open door was wholly neglected by the Baptists until nine years ago, when the Home Mission Board appointed the writer as student missionary for this work. About ninety have been baptized at Chilocco and a Baptist Students' church organized at the school. They co-operate in all the activities of the denomination and are a force for righteousness in the school. Many of the young men go out to the near tribes and do team work with good results. It is our ambition that all the students may go home not only Christians but intelligent Baptists, familiar with all the work of the church and the denomination, prepared to be leaders in the religious life of the tribes."

We have for many years past deluded ourselves with the impression that all Indians are stolidly indifferent. The following message from Miss Clifford shows us how very much Indian girls are "just like other girls."

"A timid child of twelve years came and said she wanted to give her heart to Jesus. She is an orphan. She has since been baptized.

"Recently her teacher was planning to take her pupils for a picnic. The child had looked forward to the day with much eagerness and said she had prayed that it might be a nice day, and they would have a happy time. She had started that morning with her lunch all prepared when she met a girl much older than herself who also had started to the picnic. We had never been able to get this girl into our services. The little girl asked this one to come by my house. And when they came she said, 'Now, don't let anybody know we are here for I just want you to tell M. everything you have told us. I don't think she knows anything about Jesus, for the Catholics don't tell us anything like you do.' Then she added, 'If my teacher scolds me for not going on the picnic I will just tell her I had rather hear you tell about Jesus than to go on a picnic.'

"We began and taught them Jesus. For two hours those dear girls would not let me go until the sweet story from the manger to the throne was related. Then the dear little girl said, 'Now, won't you tell her what will happen when Jesus comes and we are all there to be told which side to stand on.' As she stretched out her right arm she said, 'I want to be on this side.'

"Several other girls came before our meeting was over. She said, 'Before we go I want you to

pray for these girls.' I was well nigh exhausted before our meeting closed. But those girls were deeply affected and pledged themselves to come to the Sunday-school. Surely a little child shall lead them."

We can not better conclude this lesson on our Red Friends than by inserting here a story written by Miss Mary P. Jayne, and printed in leaflet form, but which needs to be printed on the hearts of all Southern women and girls, until our love, our sympathy, our prayers and our gifts make it possible for the Home Mission Board to meet the needs of this people in full.

"Little Star Of The Morning"

"Do you hear that young mother sobbing, and the pitiful hopeless wail of that old grandmother?

"Death has come to the Indian camp, and these heart-broken women, your sisters, and mine, do not know the loving Savior who came to comfort all that mourn and who said to weeping parents, 'Fear not, believe only.'

"Little Star of the Morning, sweetest toddler in the camp, has faded away, as the hot summer sun has come beating down on the prairie, and her childish prattle will be heard no more.

"While sympathetic friends are dressing the little body in its gorgeous garments, making it ready for its long and lonely journey to the Happy Hunting Ground, a rider has been dispatched to a family in a neighboring camp, asking them to

come and take charge of the funeral arrangements. Horses, blankets, yes, and money, they will receive for this work. Early in the morning they come, with wood for the great outdoor fire, enormous kettles for the cooking, dogs, children, and helpers. The principal part of an Otoe funeral is the great feast and 'give away' which occurs before noon of the day the body is placed in the grave.

"Soon the women are busy cooking great quantities of food, provided by the mourning family, while the men are away at the cemetery digging the grave.

"The mother and grandmother go over their belongings. Rolls of bedding, wearing apparel and blankets are tied up. Trunks are emptied and dragged outside. Pieces of furniture are decided upon. Drawers being opened to empty of their contents leads to fresh wails and sobs, for here is a little moccasin, there is a tiny string of beads, and this is a little dress. With sobs they are all being gathered up and put into baby's suitcase, ready to be dropped into the grave beside the tiny coffin. And so the dresser is ready to be given away with the rest.

"More distant relatives and intimate friends arrive with other trunks and bundles, prepared to help out in the gift making.

"By this time a large number of wagons, buggies, automobiles and horseback riders have come into the yard. A few come into the house and shake

hands with the mother, then go and lift the cover from the baby's face, and mingle their tears and wails with those of the grandmother and other near relatives; but soon they dry their tears, and take their places in the ever-widening circle outside on the grass, in the shade that has been made for the occasion of posts, branches of trees and canvas.

"An old man begins to make a loud, long talk, and the kettles, boilers, and dishpans of food are brought in and placed in the center of the circle. Other talks are made and prayers offered to the Great Father. Then each woman unties the bundle at her side and brings out enameled soup plates, bowls and spoons sufficient for her family. Food is passed by selected men and all eat heartily and seem to enjoy it. Each plate is served so bountifully that there is plenty to be tied up with the dishes and carried home.

"While the eating is going on the gifts are being distributed. Names are called out of those who are to receive this trunk or that piece of furniture. Finally around the house, led by the brother of our baby, comes a beautiful horse, ribbons tied to his tail and mane and a saddle made of quilts and blankets tied to his back with a bright woven girdle. A name is called and the gift is received with expressions of approbation from the crowd.

"You hear one and another say that practically the whole tribe is present, and you think of the long procession that is going with the young

mother to show their sympathy and share her sorrow as she puts her little one away out of her sight. No, the crowd melts away, scattering back to their homes. They have loaded up their teams, rattle noisily out of the yard and down the road and off to their homes. They will examine their gifts, eat the rest of the food which they carried home, and talk over the incidents of the day.

"With a very few friends, often only the immediate family, the mourners go to the lonely cemetery. There are more sad tears and such hopeless wailing. There may be a prayer by some old medicine man, and a long talk to the poor little dead baby, encouraging it in its long journey towards the sunrise. The hired neighbor covers the grave and goes home with his share of the gifts, and the heartbroken parents and the wailing grandmother remain, walking about the grave, smoothing the fresh dirt, lying on the ground nearby, softly weeping until the twilight drives them back to the lonely and now empty home.

"Oh, my sisters, weep not for little 'Star of the Morning.' She has gone to the tender Shepherd, who gathers the lambs with His arm, and carries them in His bosom. Let your tears flow and your hearts warm and your prayers ascend for the hosts of boys and girls, for the young men and women, following ways of their own making, for those dazed and heart-broken parents, for those aged grandparents and for the earnest, religious, but blinded old people of the tribe. Help us, who

are weeping for them over the death of their children, and agonizing over the spiritual death of these older ones, help us to open Heaven's door to them to the Lamb of God which taketh away the sin of the world.

"At a recent meeting an aged Otoe woman, perhaps over one hundred years old, came to the front, leaning on her staff, almost blind, nearly deaf. Her granddaughter, a middle-aged woman, interpreted for her. She said, 'I hear my people talk of the Jesus Road. I have asked, Who is this Jesus about whom you talk so often? I find He is a Savior to all who come to Him, and that He takes those who believe in Him to His home above. I have only a little time to live. I want to believe in Him now, and set an example to all my grandchildren and great-grandchildren. I am ready to take Jesus now.'

"Could any church refuse to receive such testimony? She went into the baptismal waters praying, and came out rejoicing.

"No wonder some of our Indian Christians sing a song of wonderful sweetness and harmony. It is the song of redeeming love, expressed in the Indian thought:

" 'We have found Him, the Great Father,
We have found Him, the Good Shepherd;
In the Jesus Road we're walking,
Jesus' talk our souls are learning
Jesus died for Indians, sing it.' "

Around the throne of God in Heaven, so the Revelator says, there will stand a great multitude, which no one can number, out of every nation, and all tribes and peoples and tongues.

Are we doing our part, so that there may be an innumerable multitude, and not just a mere fragment, of the Cherokee, Choctaw, Pawnee, Osage, Otoe and many other tribes?

We have been taught that, as Baptists, we have a peculiar responsibility for the evangelization of the Indian people. As we study and as we pray may we come to realize what this means, and stand with our Home Mission Board in every advance in the work of our Indian brothers and sisters.

QUESTIONS

1. How long have we had work among the Indians?
2. Tell something of the work of Miss Mary P. Jayne and of Miss Clifford.
3. What particular work is Rev. Robert Hamilton doing among the Indians?

Negroes

"There are nearly 8,000,000 Negroes in the South yet unevangelized. It is the unevangelized Negro who is a menace to the South and to the nation. While more Negroes have been baptized into Baptist churches in the South since the Civil War than Abraham Lincoln set free, yet a still

greater number of them remain unsaved. We heard a noted Negro educator say, 'Where the white people are Baptists and where the Negroes are Baptists, race riots are practically impossible.' "

Among the pictures that hang on Memory's wall one stands out with striking clearness.

The annual protracted meeting is in progress at the old country church. Dinner has been spread, the crowd has eaten and has scattered preparatory to returning to the house for afternoon worship. Our black Mammy has taken charge of two small girls, my little sister and me, while our mother has returned to the church. After completing the task of looking after the dinner basket, and exchanging greetings with others of her kind who had similar duties, Mammy said, "We'se gwine down ter de branch and lis'n to em preach to our folks dis eb'n. Come on chil'en." We followed one on either side, clinging to a black hand whose leadings we thought no more of questioning than we did the leading of our mother.

The "branch" was a clear, swift, purling little stream that had been backed up into a pool,—“the baptizin' place”—then ran singing on its way, lost in the thick underbrush which overshadowed it. Near by, under the shade of the great trees, a number of logs had been placed for seats. These were pretty well filled with black folks, but Mammy easily found room for herself and her charges. Ours were not the only white faces there. Other

black mammies made room for other little white children; or cuddled little white babies in their black arms.

The singing had begun; that marvelous singing which rings in my ears today. Not until the close of the hymn and somebody said, "Let us pray" did I glance at the "preacher." His voice was too familiar not to attract my attention. My Deacon Father was there to "preach" to the Negroes.

This was no unusual work assumed by Southern Baptists. In studying the minutes of the Southern Baptist Convention since its organization we find that in every year of our work from 1845 until the War between the States, special resolutions and reports were offered in regard to the work among the Negroes. Many of the Negroes belonged to the churches of white people. Special provision was made for them in most Baptist churches. The spirit of Christian fellowship between the white people and the Negroes was beautiful. "Southern Baptists did more perhaps for the evangelization of the Negro before the War between the States than they have been able to do since, because of race prejudice. This is why so many thousands of them are Baptists now."

Dr. Hening, from whom the above is quoted, further states: "The territory covered by the Southern Baptist Convention includes seventeen states and the District of Columbia. In this vast

area live more than 8,000,000 Negroes. About half of them are church members and three-fourths of this half are Baptists. The growth of the Negro population in the South keeps pace with the growth of the whites and a like proportion is maintained in the religious growth of the two races."

In 1845, when the Southern Baptist Convention was organized at Augusta, Ga., the population of the South was about 7,500,000, of which there were about 3,000,000 Negroes. In this population there were 350,000 Baptists and a few more than one-third were Negroes. There are now fully 6,000,000 Baptists in the South, about half of whom are Negroes.

It is very significant, and of far-reaching influence, that the very first instruction given the newly appointed Home Mission Board (called then "Board of Domestic Missions") by the newly organized Southern Baptist Convention was that it should look carefully after the religious interests of the Negroes. The convention also urged this responsibility upon its constituency everywhere, claiming that they were as much responsible for the salvation and religious training of their servants as they were for the members of their own families. It is obvious that the care of the Negro religiously then accounts for his Baptist adherence and his Baptist proclivities now. It is also just as obvious that on account of certain well-grounded prejudices growing out of the War be-

tween the States and that even blacker period called "Reconstruction," our people did more for the Christianization of the Negro before than since that war. "We have done much for him in many ways since these terrible times. We have provided him schools by taxing ourselves and lived in quiet, friendly and helpful relations to this race, which has been often misguided and greatly injured by the consummate follies of poorly informed and prejudiced friends."

The purpose, scope, plan and present working operations of the Home Mission Board are clearly and compactly set forth in the following statement of the Corresponding Secretary, Dr. B. D. Gray, which is a fitting close to this chapter:

"Southern Baptists through our Home Mission Board since its very organization have been interested in the religious development of the Negroes and to their activity has been due in large measure the great preponderance of Baptist church membership among the Negroes in the South. The Baptists outnumber among the Negroes in church membership all other denominations combined.

"We have directed our work chiefly to evangelism and religious instruction of the colored people. This has presented a great field which has richly rewarded our efforts. In the matter of education our people have for long years felt they could better spend their money in Biblical and theological instruction rather than in literary education.

“Moreover, after the War between the States and during the Reconstruction period we were not able financially to undertake educational work on an enlarged scale. Northern Baptists through their Home Mission Society came into the South after the War between the States and developed an educational work for the Negroes and have accomplished much good. At present our Board is maintaining Bible instructors in a number of Negro Baptist schools with most gratifying results.

“We are feeling more and more the need of adequate religious instruction for the colored people, and it is the purpose of the Board to enlarge this service in a measure commensurate with the needs and increased ability of Southern white Baptists to render this service.

“Our Negro Baptists of the South have a number of denominational schools under their ownership and direction which have had the good will and moral support of white Baptists, and in some degree their financial support. It is the desire and purpose of the Home Mission Board to assist these schools to a fuller and better service in the religious and moral training of the colored youth. Our special help to these schools will be rendered in harmony with our conception of helping the Negroes to self-support and direction of their religious life. It would not be in competition or conflict with the aid rendered by Northern Baptists in their educational work for

the Negroes, but it would approach it from the viewpoint of Southern Baptists, who, being in the midst of the problems of the two races and by long experience, are peculiarly, as we believe, prepared to meet their needs in the way of religious education.

“Our co-operative mission work continues with the Home Mission Board of the National Baptist Convention, Rev. W. F. Lovelace, D. D., Corresponding Secretary. There is a steady and decided progress and Secretary Lovelace is very hopeful of great improvement in the churches and individual lives of the members through this co-operative agency.

“For years we have maintained a number of select, gifted and consecrated instructors among the Negro Baptists. They are doing a work of abiding and far-reaching results in theological institutes, ministers’ and deacons’ meetings, and in teaching the theological students in several of the schools we are helping. A very great work is being done at Selma University by Dr. A. F. Owens, who is sane and sound in doctrine and is exerting a mighty influence among the more than 100 ministerial students at Selma University.

“Rev. C. O. Boothe, D. D., has for years given the benefit of his fine culture and consecration in the uplift of the ministry and laity of our colored churches. He is in feeble health and will not be with us long, but his life is a benediction and inspiration.

"We have also several splendid Negro evangelists under the direction of our Superintendent of Evangelism, who are doing notably fine and successful work.

"The Home Mission Board is keenly alive to the serious problems—racial, social, industrial, and economic—that beset what is popularly called the Negro problem. We have the conviction that the Gospel of Jesus Christ is the only panacea and solution for the troubles and problems with which we have to deal. In the midst of prejudices and manifold difficulties we must set ourselves steadily to the uplift of this great body of our citizenship, for what helps them and lifts them up will help us, and what hurts them will likewise hurt us. They present to us one of the neediest fields and potentially one of the greatest forces for Christian civilization. We will be untrue to ourselves and to our Lord as well as to them if we do not give them the benefit of our co-operation and helpful leadership towards making them a great power for righteousness and good citizenship."

QUESTIONS

1. When did the Board first undertake work among the Negroes?
2. Name two kinds of work being done for the Negroes by our Board.

LESSON VI

*SOLDIERS AND SEAMEN AND SANATORIUM**Soldiers*

“Good-bye Little Boy ; take care of mother.” As the young Lieutenant, with faltering lips uttered these words, he kissed his three-year-old son, clasped his waiting wife in a close embrace, then turned and with his comrades entered the ill-fated Roma, waiting to sail through the air on her trial trip.

In less than half an hour the tragedy had occurred. The body of the handsome young Lieutenant, burnt to a crisp, was all that was left of the mortal frame.

Some weeks later the crushed, heart-broken wife, looking so youthful in her widow's weeds, came and said, “I must have work or I will go mad. The only work that appeals to me is back in camp, where perhaps I may help somebody else's soldier boy to catch a bigger vision.”

A position as hostess was obtained for her in one of our largest camps. Because of our interest in her and her work, our interest in these camps has been so intensified that we realize to-day as never before the need of the great work our Home Mission Board is carrying on among the soldiers.

Since the World War most of the training camps

have been disbanded, and the soldiers have returned to their homes and their work in civilian life. We have many reasons to thank God for the work the Home Board accomplished during this war. Eternity alone can tell the good that was wrought by faithful ones who ministered to the soldier lads.

Our Home Board work is now confined to camps located in Texas, Oklahoma, Maryland, and Kentucky. How long this work will continue depends on circumstances, but it is most needful just now. Thirteen workers are employed, whose business is to preach, teach, visit, nurse, write letters, and in short do all the necessary kindness that boys away from home need to have shown them.

Mr. Burkhalter brings us the information regarding this phase of the Home Board work:

“All of us will agree with the poet that
‘It is easy enough to be pleasant
When life flows along like a song
But the man worth while
Is the man who can smile
When everything goes dead wrong.’

“Recall the years of 1917 and 1918, when our young men in khaki, while stationed at the training camps and departing for service overseas, were showered with every consideration a grateful people could heap upon them. It was easy to be a soldier then, not only because of the interest

and appreciation of the masses, but because men deemed it no less a privilege than a duty to fight for the security of their nation, the safety of their homes and loved ones, and the preservation of civilization itself.

“But things are different now. A soldier on the streets, in the churches, or wherever else we may meet him, excites no particular interest today. There are no marching bands, cheering multitudes, nor glad hand receptions or farewells to inspire him in his daily routine, such as spurred him on to his best in the days he was preparing or departing for a journey overseas, where he hoped to have his chance at the common enemy. We no longer feel the immediate need for the service he is prepared to render.

“Is our duty to the soldier any less now, that the immediate prospect of his having to offer up his life within a short time has been removed? He is still a servant of the nation and stands ready to make the supreme sacrifice for it, if need be. He is still human, still separated for the most part from home, loved ones, and the other ties that make life worth living for the average man, and still in need of the friendly touch, the kindly interest and the general service that were given the men in uniform during the war. These men appreciate now, as they did in the stress of the war period, an occasional entertainment, a visit in the homes of our people, a stimulus to the

higher things, and instruction in the Way of Life. Is it worth while for Southern Baptists to 'carry on' in their war service among the soldiers in times of peace? The story of one private answers the question to the satisfaction of the writer.

"In a recent trip to some of the principal army posts where Baptist war work is being carried on, through the co-operation of the Home Mission Board with the State Mission Boards of those states in which the posts are located, the writer met a private who was induced by Rev. Sid Williams, Baptist war worker, to attend services at the First Baptist Church of San Antonio, where he was converted. This young man's religion worked such a transformation in his own life and made him so happy, that he immediately went out to tell other soldiers about Christ, and in a few weeks' time he had won forty of them to a personal acceptance of his Lord and Master. And after these men had accepted Christ, he induced them to affiliate themselves with the church and live active Christian lives. Not every soldier who is won to Christ—and the camp workers find them very receptive to the gospel message even since the war has closed—is as good a soldier for Him as this private has proved, but there is a rich field of opportunity among the men in uniform which Southern Baptists are improving in the regular army posts in Texas, Oklahoma and Maryland.

"Texas, by reason of its proximity to Mexico, has the largest number of army posts and, therefore, has the largest army service conducted by Southern Baptists, work being done regularly at San Antonio, where are located Fort Sam Houston, the Headquarters of the Southern Division of the army, and a half dozen other camps and training stations; Fort Bliss, near El Paso, another large and permanent army station; Camp Clark, near Bracketville; Fort Crockett at Galveston, another permanent station; and at Ellington Field, one of the large aviation fields between Houston and Galveston, where a number of men are still stationed. At each city at least one Baptist camp worker is stationed, and at San Antonio there are three workers by reason of the large number of camps and fields to be covered.

"One of the most interesting pieces of war service in the South is that being carried on at Camp Meade, Maryland, and in some of the hospitals for disabled men at Baltimore by the Rev. Rufus E. Holder. He had great difficulty in getting the work launched at Camp Meade for lack of a suitable meeting place, but after investigating the situation fully he found a well-equipped church building operated during the war by members of another denomination which those friends were glad to donate to the Baptist War Work on condition that the Baptists would use it for the spiritual service of the soldiers. The building was gladly accepted on this condition and the only defect in

it—the lack of a baptistry—is being remedied. It would have cost \$7,500 to provide such a building outright.

“It is among the men who were disabled in the World War and are now helpless in the Public Health Hospital of Baltimore that Brother Holder finds probably his most interesting work and his largest opportunity for service. There are no chaplains assigned to them, but Brother Holder visits them, prays with them, seeks to cheer them up and renders every service possible as they lie there, some of them suffering with severe wounds, and some from shell shock, while others have been gassed. He also finds time to visit the Red Cross Hospital for blind soldiers in Baltimore and during his ministries to them he has seen a number of them converted.

“Motion pictures and still pictures are employed among the soldiers at Camp Meade to get them to the meetings but once they have seen the pictures the war worker follows these up with a warm evangelistic message and finds the men responsive to the appeal of the gospel.”

On account of the financial condition of the Home Mission Board the work at Camp Meade has been suspended, for the time being, at least.

At Oteen, North Carolina, near Asheville, the government has a Tuberculosis Hospital for our soldiers. There are constantly present from 700 to 1,000 patients, and almost every week some of the brave fellows pass away.

The Home Mission Board has at Oteen a very faithful and efficient camp worker in the person of Rev. J. A. McKaughan. No more touching and needy work is found in all the activities of the board.

The Board proposes to erect a convenient chapel at the Board's expense on the government reservation adjoining the hospital, by permission of the government, negotiations to that effect being in course of completion.

QUESTIONS

1. Give a brief sketch of the Home Board work among Soldiers.
2. Is it worth while for Southern Baptists to "carry on" in their service to the soldiers in times of peace?

Seamen

When the Southern Baptist Convention met in Jacksonville, Florida, in 1922, there was no point of more interest in all that interesting city than the Seamen's Institute. Guests from everywhere over the Southland learned here to better appreciate this phase of our Home Board work, and to realize its importance.

The Superintendent, Rev. Karl Frost, whose great heart beats with a father's love for his sailor boys, and whose consecrated tactfulness knows just the wisest way to deal with each of them, is surely God-appointed for his work. He, himself,

sends us the message from his "corner" of the Kingdom. He introduces it as

**"THE NEED THAT CREATED THE SEAMEN'S
INSTITUTE."**

"The work carried on at the Seamen's Institute, Jacksonville, Florida, by the Baptist Home Mission Board is felt for good throughout the world, as seamen come from all parts of the earth to Jacksonville.

"The Institute stands for promoting spiritual and moral uplift of sailors.

"Merchant seamen as a whole have been very much neglected. This was especially so up to the year 1912, when the seamen law took effect and became the marine law of our nation. Since that time the toilers of the sea have received better treatment, have been delivered from boarding masters and others that used to prey upon the merchant seamen when they came to port.

"We used to recruit merchant seamen in the days of sailing ships and clipper ships in two ways. A small portion was recruited from the natural love of the sea but the larger number came either from those who had through their own weakness made failures ashore, or those who were driven to sea by desperation from losses and disappointments. These were the men, that, as a rule, were to be found in the forecandle of a merchant vessel. It required a great deal of wisdom to train

those men and maintain thorough discipline on a vessel. However, with all their faults, one could not but admire their courage under these trying circumstances. They generally had hard luck on shipboard, and were worse off, after they got to port in those days, as the Seamen's homes where men could find good moral surroundings were few and only in the principal ports. As a rule the boarding houses and shipping masters and those that preyed upon the seamen got their small earnings the first day ashore, and then the seamen would be broke and compelled to ship in the first ship that turned up in need of men.

"When the World War broke out and eventually the United States became involved our merchant fleet at that time was very small and at the same time it became necessary, in order to win the war, for us to have merchant ships. A great building program was launched by the Federal Government, as well as the individual ship-building concerns. This was successfully done. The ships began to be completed. Then the problem arose how we might successfully man the large number of vessels, for it was immediately seen that the old system of recruiting men would be entirely inadequate. The demand for sailors increased as every ship was turned out from the builders. The problem of inducing young men to go to sea was heard from the Atlantic to the Pacific and from the Great Lakes to the Gulf.

"Training ships and training stations ashore

were fitted with navigation schools and technical schools for training officers.

"Our merchant fleet increased from 1,500,000 to 18,000,000 gross tons and this required over a million officers and men.

"Our sons, coming from all states in the Union, both rich and poor, educated and uneducated, responded by the hundreds of thousands to the call of the land and its need of sailors. These men in choosing a seafaring career were required to leave home and loved ones, church and social surroundings. Ties that bound them to home life were left behind and they went forth among strangers, who spoke different languages from their own, with temptations to allure them into sin and ruin, with no restraint except their early training. This condition was realized by the Christian people, and the Home Mission Board responded to the call and established this work among merchant seamen in Jacksonville, which has an enrollment in the Bible class of 2,018 seamen, representing thirty-eight different nationalities. Members of this class are to be found on all continents as well as upon the 'seven seas,' and they exert a great influence for good among the marines in the world, and for this reason there ought to be a Seamen's Institute in every seaport, as the institute furnishes the spiritual life, through its religious services, as well as social life.

"The institute also stands for their home

life while they are in port, and thus saves these young men from falling into temptations and allurements, that await them in every seaport in the world. Thousands of these young men have been helped to keep the home ties intact through these institutes, and especially through the Institute owned and maintained by the Home Mission Board of the Southern Baptist Convention, which represents three million Baptists in the Southland. This shows that the Baptists responded to the need of their sons who went forth to man the merchant fleet when they were called. The thousands of letters written to those loved ones at home have cheered their hearts and caused them to rejoice for the good the institute has done for their sons."

In his report to the Home Mission Board for the Southern Baptist Convention Mr. Frost shows how well the work has been systematized. It is carried on under the following heads:

Religious Work, Visits to Sick and Destitute, Social Work and Meetings, Temperance Work and Meetings, Employment Department and Relief Department for Seamen.

A call comes to each Woman's Missionary Union for special aid in this phase of the Home Mission Board work: The sailor boys need comfort bags, good reading matter, Bibles, hymn books, music and musical instruments—indeed numbers of things that will make the Seamen's Institute homelike and attractive.

Beloved, let us hear and heed this call also.

QUESTIONS

1. Who is Superintendent of the work among the seamen at Jacksonville, Florida, and under what heads has he systematized the work?

2. In what way does Capt. Frost ask the women to help these seamen?

Sanatorium

The White Plague constitutes our greatest menace to health and life. Its annual toll of life is fearful and its ravages must be checked by all the resources at our command.

Following the instructions of the Southern Baptist Convention, the Home Mission Board some four years ago established a tuberculosis sanatorium at El Paso, Texas. It is located about six miles from the center of the city on a beautiful slope of Mount Franklin. The site is about four thousand feet above sea level. The atmosphere is clear and dry, making a delightful climate, and the landscape is exceedingly beautiful, producing a spirit of quiet and restfulness.

The very latest improvements in architecture and equipment have been employed in the construction of the sanatorium and it is said to be second to none in this respect in the entire country.

Surely our women, especially, will remember in their prayers and contributions this blessed

work in the interest of the victims of the White Plague in their fight for health and life.

Rev. H. F. Vermillion, D.D., is the efficient Superintendent of the sanatorium, to whom all correspondence should be addressed.

QUESTIONS

1. What disease is the most destructive to the health and life of our people?

2. Where is our tuberculosis sanatorium located?

3. Is it up-to-date in appointment, in construction and equipment?

4. What about the climate there?

5. Who is the Superintendent of the sanatorium?

LESSON VII

*CUBA AND PANAMA**Cuba*

"Cuba, with her millions, who for centuries groped in darkness of superstition and Romanism, has been brought into the full light of political freedom. Whilst she has thrown off in a large measure her superstition, she must have the simple power of the gospel, else she will be swamped with skepticism, worldliness and commercialism."

Lying to the southeast of the United States is an island shaped much like a great lizard, stretched out in the ocean. This is Cuba. It is 790 miles long from East to West and an average of about fifty-five miles broad. If we could place one end of this island over New Orleans and swing the other around to the North, it would extend all the way across the United States.

The work in Cuba is divided between the Northern and Southern Baptists, Southern Baptists occupying the western half, which by the way includes about three-fourths of the people. There are twice as many inhabitants in this our part of the island as in the state of Florida. Prior to this division of the territory the Home Board for years had done the Baptist work in the island.

Our Home Board work there under the consecrated leadership of Rev. M. N. McCall has steadily increased in efficiency. It is meet then that he should bring us the special lesson on Cuba:

"It seemed almost an accident that placed the Home Mission Board in charge of the work in Cuba, but the appropriateness of the arrangement is apparent today, for it has so come about that Cuba is in a very real sense a ward of Uncle Sam, though she has her own Constitution and is one of the Spanish-American Republics. Cuba may or may not become, in the course of time, a part of the United States, but whether she does or not, she will always be dependent on us for many things, and we will always be her protector and example.

"Baptists were in Cuba before the Republic was established, but they did no work outside of Havana and its suburbs. In the history of missions few fields have made more progress in twenty-one years than has Cuba, and there are several reasons for this. Cuba is near by and the constant coming and going have affected the currents of her life and paved the way for the gospel worker.

"The island is fairly accessible by means of existing transportation facilities, and it has not been hard for the missionary to go to the people. True, there are some great stretches of territory where there are neither railroads nor wagon roads, but these sections are not thickly settled.

"Many of the Cuban Christians first heard the gospel in the United States. When our Board had only seventeen native workers on the island, five of these had been powerfully influenced by residence in Florida ports. One of these, who was converted in Tampa, is still fond of telling the deep impression made on him by the visit of two godly American women to his home in that city. Their singing and praying in the home feathered the gospel arrow that first carried to his soul a sense of its need. Two others of the five had preached in English in Florida, during the refugee days of Cuba's struggle for independence. Some of our church members were converted while attending the American schools. More and more Cuban young people are seeking the advantages of our schools, and more and more will this influence be felt among us.

"No table of statistics can tell the story of a mission work, nor can facts and figures comprehend all our assets. To say we have so many churches with two thousand, more or less, members, with a larger number in our Sunday and day schools, with other statistical data will bear testimony to the fact that the results of the year's work have been worth while. But Baptists in Cuba have assets that do not appear in tabular form. The personal touch of our workers with people here and there has created an atmosphere in which thrive confidence and friendship. There

are many converts who for one reason or another have not declared themselves. The reliability of our workers is recognized wherever they are known.

“The writer went sometime ago to rent a house in which some of the workers were to live. Being told by the owner that his custom was to require the payment of two months’ rent in advance as a guarantee of good faith, he left his card and said he would return. When the owner had had time to read the card he went after the missionary and told him that in his case he would waive that requirement, because he saw the stranger was a representative of the Baptists. This may not seem a great thing to one who has lived always in the midst of a Christian society, but it means much to us here.

“But let us not imagine that our Baptist task in Cuba is anywhere near finished. It is really only begun. By the terms of our agreement with the Home Mission Society, shortly after the Spanish-American War, we became responsible for the evangelization of the four western provinces of Cuba. These constitute a field four hundred miles long, more than the whole length of the State of Georgia. We have in our Union eighteen states that have a smaller population than this part of Cuba. According to the last census sixty per cent of this population is white. It is teeming with young life that is reaching out for something, they

know not what. Taking this territory as a whole we have one preaching worker to each 72,000 of population. Between some of our churches a hundred miles of territory has not been touched by us, territory that is filled with thriving towns and populous country districts.

"Two things we have tried to bear in mind always in our work: The raising up of a native ministry and the establishment of self-propagating churches. Over and over again we have told our Cuban brethren that the board is not a corporation seeking to project its business or strengthen itself in Cuba, but a fraternal committee that comes to help Cubans help themselves, to open the door of opportunity to those who feel that God has called them to preach to their people in order that they may give their time and energy to the work. This doctrine has been fruitful in results for the brethren feel their responsibility and look forward to the day when they will no longer need help but may be helpers of others as well as themselves.

"Among the many charges that the enemies of evangelical religion make against us, is one that we are here today and will be gone tomorrow. But this is losing its force because of the permanency of character that our work is taking on. When a people build chapels and establish schools, it is evident that they have come to stay. In the old Catholic regime the church house was the principal building in the towns and villages. It seems that they first built the church, and then all other

houses were built with reference to it. We have nothing like that, nor would we wish it, but, without exception, our church properties are well located and the chapels are of a substantial and permanent class.

“Our success in evangelizing Cuba depends upon our reaching the women, for it is through them that Catholicism has gained its hold upon the people. The women of the tropics are religious to a fanatical degree. Without reasoning the matter out—indeed, against their reason sometimes—they prefer to follow blindly the religion they have been taught all their lives, rather than have no religion at all. Such is not the case with the men, because many of them, convinced of the emptiness and deceit of Catholicism, give up all claims to religion of any kind and frankly call themselves ‘free-thinkers,’ or infidels. But the women must have some religion, and many of them, in their blind search for the truth, have taken up Spiritualism, till in some sections of the island this has become almost as great a menace as Catholicism.

“We must make a definite and earnest effort to reach the women with the gospel. The Cuban woman is friendly and pleasant to deal with; she is devoted to her home and children—is, indeed, the slave of her husband and grown sons. She is, as a rule, poorly educated, often not knowing even how to read or write. Although she is faithful

to the religion in which she has grown up, still she is usually polite enough to listen to new ideas and, when once her confidence is gained, she is a willing and apt pupil. One great advantage the American missionary has is that the Cuban women greatly admire the Americans, their dress, customs, etc. One of their highest ambitions is to look like an American. They usually respect and trust the Americans and are naturally disposed to receive kindly anything the Americans may say or do for them.

“We have many faithful women in our churches, many whose consecration and earnestness might put to shame some of their Christian sisters in America. They are naturally dependent and one of our greatest problems is the lack of trained leaders. Still, in spite of the many difficulties, our women are doing good work. At the recent Baptist Convention at Consolacion del Sur the West Cuban Woman’s Missionary Union had a good meeting and the prospects for our women’s societies throughout the island were never brighter than they are for the coming year. One very encouraging sign is the interest in the women’s work which is being awakened among the pastors of our churches. They are beginning to realize the importance and possibilities of the women’s societies and are doing more than perhaps ever before to organize and maintain them.

“And what shall we say about the children in

Cuba? Surely there could never be found anywhere in the world brighter, more lovable or promising children than on this island! They are truly the hope of Cuba, and it is for this reason that we lay such great stress on school work—both Sunday-school and day school. The work in our Sunday-schools is most encouraging, but here again we are confronted by the lack of trained teachers, especially for the primary grades. Bible is taught daily in our day schools and by this means we are able to reach some children who are not allowed to attend Sunday-school.

“Cuban children are usually bright and eager to learn. They memorize Bible verses readily and are especially fond of hymns. The universal favorite seems to be ‘That Sweet Story of Old,’ which they sing with great enthusiasm. Like all children they listen eagerly to Bible stories and often go home and repeat to their parents and friends the hymns, Bible verses and stories they have learned at school. May the God who has bestowed such a wealth of natural beauty upon this island grant that the little seed which is being sown in the hearts of its children may bring forth a rich harvest for His Kingdom!

“What is to be the future of this work? What does it promise for the years to come? It is of God and will continue to grow. The same increase which has blessed it in the past will continue to attend it in the future. Baptists are in Cuba to

stay, and while the growth may seem relatively small, they are more and more to play their part in shaping the destinies of the Cuban Republic, and in adding to the glory of our Lord and Master."

QUESTIONS

1. Name the Superintendent and three other missionaries in Cuba.

2. Mention two purposes of Cuban work as stated by Dr. McCall.

Panama

It will be remembered that the French people secured concessions for the building of an Isthmian Canal across Panama. When the French had to surrender this enterprise on account of financial failure, the United States took up the work and carried the great enterprise to completion.

During the closing years of the French regime the Baptist Missionary Society of Jamaica undertook mission work among the laborers, a large part of whom were from the West Indies, especially from Jamaica. Their missionary was Rev. S. M. Loveridge of England, a consecrated and very capable man.

So soon as the canal project came into the hands of the United States and our government began work there the Home Mission Board entered that field with Rev. J. L. Wise, of Louisiana, as Missionary.



CHORILLO CHURCH

The force of workers on the Canal was so greatly increased that the Home Mission Board purposed to take over the work of the Jamaica Baptist Missionary Society, the Canal Zone being American territory. In view of their financial inability and the greatly increasing need of the work on the Canal Zone the Jamaica brethren agreed to this proposition. So the Home Mission Board took over that work and retained Rev. S. M. Loveridge to work among the Negro population. This work he continued to perform with untiring fidelity and success during the whole period of the canal's construction and until two years ago when he had to leave the work on account of the condition of his wife's health.

Rev. J. L. Wise was pastor of various missions and superintendent of the work in the Zone for some twelve years. It was under his leadership and supervision that the beautiful church at Balboa Heights was erected.

Rev. Stephen Witt became a missionary of the board among the Negroes, his chief work being at Colon, Gatun and some smaller stations.

During the construction of the canal we had a number of churches and preaching stations which served their day but were wiped out when the Gatun Dam was completed and the impounded waters submerged these locations.

The board, quick to seize the important, permanent places, centered its work at Colon on the

Atlantic side, Gatun at the Great Dam and Balboa at the Pacific terminus.

Rev. J. H. Coin was missionary for a brief period. On the retirement of Rev. J. L. Wise, Rev. P. C. Walker was his successor for a year.

In the autumn of 1921, Rev. M. F. Roberts of Georgia accepted the appointment of the board and entered upon his work as pastor of the Balboa Heights Church and Superintendent of the work in the Canal Zone. He and the other missionaries constitute an advisory committee of the board for the work on the Zone.

Rev. Joseph Thrift joined the forces on the Zone in December 1921. He was assigned to Rev. Stephen Witt's field at Colon, Brother Witt being transferred to the western terminus as successor to Rev. S. M. Loveridge.

The work in the Canal Zone is attended by many difficulties but that field furnishes a great opportunity for giving the gospel world-wide publicity, for through this great highway of commerce will pass through all the years of the future a continual stream of people from all parts of the world.

The American Bible Society, realizing the strategic importance of Panama as a center for Central and South America, has established headquarters at Cristobal, the American city at the Atlantic terminus. From this center they will radiate through all parts of the tropics in Central and South America in the distribution of the Word of God. And what is good for the American Bible

Society as a strategic location is equally good for the preaching of the gospel and the establishment of permanent churches that will give the light of the Truth in this great strategic center of the Western Hemisphere.

The last reports of Superintendent Roberts and the other workers are most gratifying and hopeful.

The rest of this lesson on the work of the Canal Zone we will give to Mrs. Stephen Witt in her interesting account of the work there:

"The Home Mission Board of the Southern Baptist Convention has three pastors engaged in Baptist work. Rev. M. F. Roberts has charge of the white work while Rev. Joseph Thrift and my husband (Rev. Stephen Witt) have oversight of the work among the Colored people, principally West Indians. There are church and mission stations at nine different points on the Canal Zone in the Republic of Panama.

"My husband and I came to the Zone in December 1910, from Costa Rica, where we had labored for eleven years. Our work, until last November, was in the churches on the Atlantic side, when we were transferred to the Pacific side to take up the work vacated by the Rev. S. Moss Loveridge more than two years previously. The Rev. Joseph Thrift and wife have succeeded us in Gatun and Colon.

"During the eleven years spent on the Atlantic

side Mr. Witt had the joy of baptising over 550 converts.

"Our work consists of two churches in Panama City, one at Empire and one in Pueblo. The congregations are made up principally of English speaking West Indians, but there is a sprinkling of Spanish-speaking Panamanians, especially among the children in the Sunday and day schools. These children speak more or less English.

"The need in Panama City is appalling and the opportunities overwhelming. As you walk the narrow thoroughfares you touch shoulders with San Blas Indians, Japanese, Turks, Italians, Spaniards (from Spain), not to mention people from the neighboring republics, Americans, English, etc.

"There is much ignorance, poverty, sin and misery. On account of many being out of work these conditions are are present intensified, especially among the West Indians.

"My own work is, of course, principally among the women and children. I have sewing classes in connection with our two Panama City churches; also a club for the larger girls and young women where we sew, have talks on practical subjects, etc. Just at present I am reaching no less than one hundred and seventy-five through these means. I teach Bible verses and songs and in every possible way try to lay the foundation for true Christian manhood and womanhood.

"When the children and young people show a definite interest in spiritual things they join the

'Inquirers' Class.' In this class, which meets weekly, we study all matters pertaining to the Christian life, explain the meaning of repentance, faith, etc., memorize the Scriptures, teach the meaning of the ordinances and the obligations of church membership, have Bible drills, learn the names of the books of the Bible, with other interesting information concerning them, and compete in finding Bible references quickly and accurately.

"Perhaps the thing which gives me the greatest joy and inspiration is the Woman's Prayer Band. The members are all working women, many very poor and ignorant, but they are rich in faith and in their knowledge of the Word. With so little of this world's goods and with so few of the pleasures of life, it is wonderful to see how their faces light up and their eyes kindle as they hear of the 'unsearchable riches of Christ' and of the pleasures forever which await them in the hereafter. We all have a prayer list and are pleading with God for special cases. We are praying for a revival in this immediate neighborhood, where the need is, oh! so great! But first we crave it for our own souls, then for the entire church membership. When we are truly revived what can hinder the movement spreading? Nothing!

"Last Thursday there was one new 'Inquirer' in the Junior class. I asked her why she had come, and she answered, 'Because the girls tell me it is interesting.' 'But,' I said, 'Is that all? Are you not interested? Do you not want to love the Lord

Jesus and serve Him?" 'Oh, yes;' she replied. But before she could say more, one eager girl with eyes alight exclaimed, 'I've been praying for her!' And another joined in, 'And I, too!'

"Immediately following the Inquirers' Class the Women's Prayer Band had its meeting. In response to my question, 'Has any one an answer to prayer to report?' one woman immediately arose and told of the conversion of her husband. She asked us to pray that he might be kept true to the faith. Another, told of a man for whom she had been praying for some time, who had just yielded himself to Christ. We had a glorious time of prayer and praise together and sang:

'Showers of blessings,
Showers of blessing we need,
Mercy drops round us are falling
But for the showers we plead.'

"The temptations of our young girls are appalling. Immorality abounds on all sides in the cities of Colon and Panama.

"One of our Sunday-school girls in Colon, about sixteen years of age, was absent one Sunday. We were told she was in Colon jail. On making inquiries we found she had been put in by her mother who told the authorities that she would not obey her. Mr. Witt visited the girl and found her in a large room with a number of brazen prostitutes. He obtained permission to speak with

the girl in a room by herself. She told him her mother wanted her to lead an impure life and because she would not consent had her put into this jail. She had not been tried and probably would have been kept there for some time had it not been for the efforts of Mr. Witt who interviewed the authorities and succeeded in getting the girl released. A position was obtained for her in the home of a Christian woman and her character has been irreproachable. She has been baptized and is now a member of the church."

QUESTIONS

1. What Baptist agency did work in Panama before the Home Mission Board began its work? Who was their missionary?
2. Who was our first Superintendent and who is the present Superintendent of mission work in the Canal Zone?
3. Give a brief account of work in the Canal Zone with special reference to the work of Rev. and Mrs. Stephen Witt.

LESSON VIII

*DEAF MUTES AND JEWS**Work Among The Mutes*

A husband and wife were mutes from birth. There came into their home a dear little baby daughter. One day a neighbor stepped into the house on a little visit; for while she knew but little of the sign language she loved her voiceless neighbor and she loved to play with the baby. Of course she did not knock since she could not be heard. As she approached the door of the living room, she saw the babe sleeping in the cradle. But she saw also the mother coming in stealthily from the back porch bearing a great piece of stone. Watching, she saw her steal up to the cradle and hold the stone up high as if ready to fling it down. With horror the friend watched. Did the mother mean to murder her baby? In a little while the stone fell to the floor with a crash. The noise waked the babe and she cried out. With the peculiar sound that is made by mutes the mother clasped her little one to her arms and with tears raining down her cheeks said in sign language, "She can hear, my baby can hear!"

It is said there are nearly 40,000 mutes within the territory of our Southern Baptist Convention. And though they are denied the privilege of hearing sound of any kind whatever, they have the

same fine ideals, same good common sense, same desires and longings—aye perhaps greater longings than we who are blessed with the ability to hear. For more than fifteen years the Home Mission Board has made earnest effort to satisfy in a degree the spiritual desires of these, who in a very pathetic way “have ears yet hear not.” But the Board has been able to employ only one general missionary for this purpose; and these mutes are scattered over the eighteen Southern states; hence the utter inability of one man to reach them all. This Missionary is Rev. J. W. Michaels whose home is in Fort Smith, Arkansas. At his own request we give here a sketch of his work compiled by Frank E. Burkhalter:

“Brother Michaels has done a wonderful work during the years of sacrificial service he has given to his ministry among his fellows who have been bereft of their hearing, and while the Home Mission Board pays the necessary traveling expenses of special helpers whom Brother Michaels calls to his assistance from time to time, the resources of the Board will not permit the payment of a salary to local workers that would enable them to give any considerable portion of their time to leading Bible classes, conducting other special services for the deaf, visiting them from time to time and rendering other pastoral services such as are given members of Christian churches who have not suffered this affliction.

“Accordingly, Brother Michaels has asked the

writer to do what he could in calling the matter of the great need of special workers among the deaf to the attention of the local churches in our chief cities where the larger part of the deaf population resides, and see if those churches would not be glad to make up a special sum that would be sufficient to pay a small salary to a worker among the deaf of the city. For many reasons it would be helpful if such a worker could hear but at the same time had such a knowledge of the sign language as would enable him to interpret sermons and other religious addresses to deaf persons assembled in the congregations where sermons and addresses are delivered. Brother Michaels' daughter, Mrs. S. Douglas Johnson, of Dallas, serves in this capacity at the First Baptist Church of that city, and thus the deaf persons attending that congregation have the privilege of enjoying the sermons of Pastor Truett at the same time the other members of the church do. Several deaf persons have been led, under Dr. Truett's and Mrs. Johnson's ministry to accept Christ as their Savior and Mrs. Johnson has interpreted the words of the pastor at the baptism to the candidates and thus they realize fully the import of the step they are taking.

"Many local churches are supporting a missionary in foreign fields, Brother Michaels points out, and he is persuaded that collectively the Baptist churches of our large cities would be glad of the privilege of paying the salary of a worker among

the deaf of their cities if the matter were only called to their attention. He believes \$50 a month would be a very modest sum for such a worker, for many demands would be made upon his or her time in addition to the preparation of the Sunday school lesson and special addresses, though he adds that \$25 per month would be a very welcome contribution. Inasmuch as this would form a very valuable bit of city missionary work and the amount required is so modest, it is not believed any one of our cities would find any difficulty in providing the funds, once the churches became vitally interested in the matter. So far as the writer is informed no other denomination is carrying on such a work in the South and by reason of having taken the initiative Baptists have an excellent opportunity to enlarge upon it.

"Sunday-school classes for the deaf are organized in about forty of the leading cities and towns of the South, Brother Michaels reports, but he rightly feels that our deaf people are entitled to a larger ministry than this, as they are hungry for the gospel and a special spiritual service along many lines.

"Among the cities where classes for the deaf have been organized in the Baptist churches are Washington, D. C.; Baltimore, Md.; Richmond, Norfolk and Staunton, Va.; Durham and Charlotte, N. C.; Columbia and Greenville, S. C.; Atlanta, Ga.; Birmingham, Ala.; Nashville, Memphis, Knoxville and Bristol, Tenn.; Little Rock,

Fort Smith and Van Buren, Ark.; Oklahoma City and Tulsa, Okla.; Kansas City and Fulton, Mo.; and Dallas, Fort Worth, Houston, Austin, San Antonio, Waco, Temple and Denton, Texas. In only two of these places do the leaders receive any compensation for their services to the deaf.

"Looking to a larger service of our deaf mutes in the future, Brother Michaels is engaged in the preparation of a lexicon of the sign language which he hopes to have published soon and adopted as a text book in the Baptist seminaries of the South in the hope that candidates for the ministry and other forms of Christian service will master the sign language and thus be prepared to serve deaf people wherever they find them, whether in the home or foreign fields, for the sign language is a universal language.

"Brother Michaels was not born deaf. When a lad of seventeen he contracted erysipelas in a Confederate hospital camp at Richmond, Va., and while convalescent contracted a cold. He believes this affected the drums of his ears and shortly after that when he returned home from an artillery practice—he had stood very near the cannon during the firing—he found that he could not hear his mother when she spoke to him, thus discovering for the first time that he was deaf. He believes the shock of the cannonading ruptured his ear drums.

"This future evangelist later attended the Virginia School for the Deaf, from which he graduat-

ed, and then took a three-year course at Gallaudet College, Washington, D. C., after which he became an instructor in his Alma Mater. Sometime later he went to Arkansas as the principal of the State School for the Deaf and taught there twenty-five years, employing his spare time in ministering to the deaf people of his state in spiritual matters. Finally he was persuaded God had called him to preach to the deaf and he was ordained to the ministry at Little Rock, the late Governor James P. Eagle, also a Baptist minister, serving as moderator of the ordaining council.

“For the last fifteen years Brother Michaels has been employed by the Home Mission Board as a general evangelist to the deaf, a work to which he hopes to give the remainder of his years. He does not believe his work will ever attain the results it should nor be placed upon the most permanent and efficient basis until local workers have been employed by the local churches to carry on a ministry among the deaf in the long intervals that elapse between the visits of the southwide evangelist.”

In a personal letter to the compiler of this book Brother Michaels adds: “In addition to what Brother Burkhalter has said it would be well for you to impress upon the women of the Southland that they could do much for my work by giving an interest to the deaf-mute Sunday-school work or city missionary. For every intelligent, conscientious lady you can find who is willing to take

up this city missionary work, I will find a deaf mute who will be willing to teach her the sign language, so after a few months she will understand it well enough to teach a Sunday-school class. I believe women would be the best workers for the deaf in the cities, and would be satisfied with the little compensation we could get for them."

Another open door, Sisters. Shall we enter in?

QUESTIONS

1. What are some of the needs of the work among the mutes, under the direction of Rev. J. W. Michaels?

Work Among The Jews

"In 1800 there were about 3,000 Jews in the United States. Today there are 3,750,000. Pray for our Home Mission Board's Work among the Jews."—(G. S. Dobbins.)

God, of His own free will, chose a Jew to be the founder of His "own peculiar people." Our Savior was a Jew. No genuine Christian can ever get away from these two facts, regardless of what the Hebrew people have done or what they have become.

Their need of a Savior has been imminent throughout the ages; but never until the Minutes of the Southern Baptist Convention of 1922 were

printed have we as Baptists found any organized work among this people reported.

This report is brief and states the following facts: "A year ago we started work among the Jews securing for this service Rev. Jacob Gartenhaus, a converted Hebrew. Brother Gartenhaus is a graduate of Moody Bible Institute and of the Southern Baptist Theological Seminary. He is consecrated, devout and an earnest Christian, a diligent worker and is giving himself most assiduously to work among his people, Israel. He has made sacrifices and suffered persecution for conscience' sake.

"He has written several interesting tracts during the year which have had wide circulation. His work is commended most highly by numerous pastors into whose churches he has gone. He is a pleasant, gifted and convincing speaker in public and private.

"There are tokens on many hands of quickening interest in the salvation of the Hebrew people. There are some 400,000 of them in the South and our Baptist people have responsibility for their enlightenment and evangelization that we cannot ignore and be guiltless before God."

A brief summary of Brother Gartenhaus' work for the year is as follows: Personal visits 1,501; conversations 1,783; tracts distributed 15,400; gospels distributed 1,240; Bibles sold thirty-seven, given away seventeen; Testaments sold

ninety-one, given away thirty-four; open air meetings sixteen; sermons preached one hundred and ninety-six; conversions three; collections for Jewish work \$280.05.

The difficulty of this task is perhaps better set forth in the statement above that there were "three conversions." I wonder how many of us would think much of this harvest, after such an abundant sowing as is given in this same report? But Brother Gartenhaus is imbued with the same spirit that long ago prompted another Jew to exclaim, "I would consider myself accursed for my people."

Brother Gartenhaus reports his work thus: "The work among the Jews in the South is a new one. It is 'a peculiar work' and the people are 'a peculiar people.' The work began with preparing tracts for Jews and Christians. Three tracts may be mentioned, 'An Urgent Call in Behalf of the Jews of the South'; 'How to Win the Jews to Christ'; 'Who we are, What we Believe, What we Want.' In addition to this I have been visiting the churches. I find the church people much interested and are helping me. I visit among my brethren, distribute church literature, New Testaments and Bibles, and have personal talks with them. As a whole I have much encouragement. I find the Jews of the South much more polite and friendly than I find them elsewhere."

This last clause should be the text for us on this

lesson. The very nature of the work makes it largely personal. And in almost every town, village and hamlet in our land there may be found some Jewish family. Sister, have you in your most tactful way and in your sweetest manner, ever approached your Hebrew neighbor and told the story of Jesus?

One Home Board Missionary among 400,000! Surely there is a work for us!

QUESTIONS

1. Who is the Home Board missionary to the Jews?
2. What work is being done among the 400,000 Jews in the South?

Southern Baptist Church Extension Achievement



LESSON IX

CHURCH BUILDING LOAN FUND

"The establishment of the Church Building Loan Fund is in truth the most important thing we Southern Baptists have undertaken." "O, ye rich Baptists, leave some of your money to the Home Board to house homeless churches that shall rise up and call you 'blessed' a thousand years after you have gone to your reward."—
(Warren.)

Perhaps there is no phase of our Home Board work that appeals so much to women as the Church Building Loan Fund. "Homeless" is a very pathetic word to a woman.

As will be remembered from Lesson One, the Home Board established a Church Building Loan Fund back in 1900. This was called the "Tichenor Memorial Fund." It was a beautiful and fitting memorial to this great secretary-statesman, who was also a seer, and who, looking down into the coming years, saw the great need of church houses in many desolate places.

It will also be remembered that the first large gift to this fund came from the Sunday School Board—\$2,000.00,—which spelled encouragement and gave much needed help.

The Woman's Missionary Union stepped out on faith and undertook the task of raising \$20,-

000.00 for this memorial. Of course they succeeded.

As time passed and the Baptists of the South grew in numbers, more and more churches were calling for aid; and more and more funds were needed for this cause.

The report of the Home Mission Board to the Southern Baptist Convention, just ten years after the fund was established, deserves our special attention, because it gives us some idea of the struggles of those who stood behind the fund. At that time, in 1910, the goal set for all Southern Baptists to contribute to this needy cause was \$500,000.00. Up to this time we had no permanent Loan Fund for Church Building except the "Tichenor Memorial Fund" of \$20,000.00. The report states that "this fund is worthy to be the nucleus around which Southern Baptists shall rally to do something worthy of a great denomination of Christian people in assembling the proposed Church Building Loan Fund of \$500,000.00."

Before the next decade had passed Southern Baptists had realized the utter insufficiency of this sum to meet growing conditions. Realized also the shame that comes to worthy people over duty neglected. This feeling of chagrin was increased by comparison with the work done by other denominations in the South for this same cause. At the Southern Baptist Convention in 1916 the forward step was taken, "A Million Dollar Fund" was launched. Of this sum the Woman's Mission-

ary Union accepted an apportionment of \$350,000.00.

It is most fitting that as women students of our Home Board work, we pause just here and pay some humble tribute to Dr. Louis B. Warren. The courtliest of Southern gentlemen, with exquisite tact on all occasions; the most consecrated of Christians, with the message ever ready and ever helpful; a master intellect that grasped with scintillant keenness every phase of every subject; a heart as tender and sympathetic as any mother heart, and a soul big enough to embrace all homeless humanity—with these and other characteristics that befitted him for his work, it is not strange that his efforts were crowned with success. As one cons the pages of our Baptist press from the time he first stepped forth with his fixed determination to conquer, as one peruses these messages, one is amazed and charmed beyond expression at the vastness of his intellectual resources, all bent to one end. The instrument on which he played was attuned to a single melody, but he gave it the grace of a thousand variations. He never penned an article for the press that was not of crystalline clearness and a classic in expression. That is especially true of his last report to the Home Mission Board. Because of its fullness of information we make special study of it here:

“Loss of vision compels the Superintendent’s resignation, effective with the close of this year’s work. In severing official connection with the

cause of the homeless churches, his heart is confident of the ever growing love of Southern Baptists for this fundamental and infinitely appealing cause.

"So long as our gracious women are moved by the instinct of mother tenderness, so long as our stalwart men pulse to the appeal of need and suffering, the cry of the homeless churches will find quick response.

"This report sets forth in detail two important features of our Church Extension work, first, the accomplishment of the past; second the basis for accomplishment in the future.

"The accomplishment of the past is hinted at in the statement that 1,573 churches have been enabled to build because of aid received from this department.

"The statement of 1,573 churches aided is, however, the barest outline of what has been done. No tabulation can be made of the souls won to Christ in these 1,573 houses of worship, no figures can now be furnished showing the total of the contributions which through the years have flowed and through the years will flow from them through every channel of the work, and no eye save that of undimmed faith can visualize the influences for God and good which have been set in motion and which will endlessly continue until the fruition of our blessed hope of His return.

"The basis of accomplishment for the future is shown by the statement of our Loan Fund

assets in the sum of \$1,083,107.24 collected and operative, and \$575,216.17 in pledges which will become operative as collected. The total of \$1,658,323.41 is the pitifully inadequate basis of our future work.

“Several incontrovertible statements can be made in substantiation of this pitiable inadequacy.

“Over two thousand churches are now corresponding with this office, every letter breathing heart-breaking appeals for aid. Double the sum of our present capital could be wisely invested in the next sixty days in relief of these desperate situations.

“In addition to those now appealing for aid, perhaps as many more have initiated correspondence looking to the extension of assistance, and have withdrawn their appeals upon learning that no hope of aid could be extended. Most of these churches are of necessity abandoning their building projects and their struggle must be for bare existence until the Loan Fund can come to their relief.

“Other denominations, realizing the inadequacy of ‘Million Dollar Loan Funds’ which once seemed large, are aggressively active in their accumulation of larger funds. Southern Methodists, from their Centennial Fund of \$35,000,000 designated \$2,000,000 for their church extension work, \$1,000,000 of which was to be added to their Loan Fund, already twice the size of ours. The Disciples are similarly progressive. We alone have not as

yet acted upon the realization that our present Loan Fund is inadequate, as inadequate as a pail of water for the irrigation of the Sahara.

"Visioning The Future

'Upborne on faith's triumphant wings,
We see unutterable things.'

"We see the fruition of many prayers—mothers' prayers for their preacher boys, the boys fitly proclaiming the unsearchable riches of Christ in fitting houses dedicated in His name.

"We see the fruition of many labors—pastors' labors with their struggling folk, their bent backs straightened and their sad eyes lightened in the glory of the dedication day.

"We see the fruition of many hopes—the hopes of those who seek to start to build, the fruitage coming through the turning of the turf, the ringing of the hammer and the singing of the saw. We see the fruition of unfailing love—our Master's love, the triumph coming as 'the least of these' are housed and as 'unto the uttermost' men are saved."

It has been our privilege as members of the Woman's Missionary Union to have rather a large part in this phase of our Home Board's work by establishing Memorials in the Baptist Hall of Fame. We have done this largely by gifts, though a few have established Memorials through the Annuity plan.

Neither of these plans is discussed fully here for the reason that most of our women are well informed along these lines. This is one department of which we may not claim ignorance as an excuse because of our failure to perform our duty. However, should any desire further information, a copy of the beautiful "Hall of Fame" will be sent from any state Woman's Missionary Union Headquarters, or from the Home Mission Board.

Upon the resignation of Dr. L. B. Warren, Dr. Austin Crouch was chosen as Superintendent of the Department. This worthy successor of the late Superintendent will claim our continued interest in the work until every Woman's organization has part in some Memorial.

The lesson is ended with another classic from the pen of Dr. Warren. May its pathos plead for the opening wide of many purses:

"The Buffalo Nickel"

"The cause of the homeless churches was presented in a great city church. After the service, a millionaire who had been the sole and somewhat somnolent occupant of the front seat, unctuously placed a worn and weary looking dollar bill in the hands of the speaker. Yes, dear ladies, this pursy and "pursey" brother, who lived in a big stone mansion on the avenue, gave a whole dollar for the housing of the homeless Christ—a great adorn-

ment for his mansion of gold and silver and precious stones.

"The representative of the work, tightly clutching what seemed the sole fruitage of the service, was leaving the building when a gentleman stopped him, presented his business card and said, 'Could it be arranged for you to call at my office tomorrow morning about nine?' Could it? Every dark cloud turned inside out and showed its silver lining, every shred of gloom was swallowed up in a hope and a vision of revived faith could see a homeless congregation moving into a church home dedicated to our Master's work. The next morning saw the fruition of these hopes, in the "Story of the Buffalo Nickel."

"We sat in his private office. He had closed and locked the door. From the drawer of his desk he took a picture, the picture of a wonderfully beautiful little boy. He placed the picture on the desk, tried to speak but could not. The brimming tears rolled down his cheeks for a moment, then he buried his face in his hands and leaned forward on his desk and sobbed. It was the agony of a strong man whose heart is breaking, it was the pathetic outburst of a man in the presence of his dead.

"In babyhood he had crooned him to sleep. In sickness he had nursed him, sitting beside him through the watches of the night. Then came the days of 'rompers' and the first lisp-

ing utterance of 'Daddy.' Each evening the little form knelt at his knee before the strong arms lifted him to the little bed beside his own. Each morning there was an invasion from the little bed to the big one for a romp with Daddy, a hunt for dimples to be kissed, a roistering, boisterous fun-time before bath and breakfast and Daddy's office going. Then with the home-coming in the afternoon, came one of the features of the day. Little hands went through every one of Daddy's pockets, everything was taken out and piled upon the table and then the exciting hunt for buffalo nickels, for every one of these coins that passed through the office safe came home and every one was hunted out and claimed. Some of them went into the little pockets of the rompers. Some of them went into the little bank. When the bank overflowed, Daddy bought a bond and placed it in his safe for the little lad who was his life, and so the game went on.

"Then came the influenza—doctors and trained nurses and mother and father sitting by the bedside day and night as fathers sometimes do, as mothers have done ever since the foundation of the world. Then came the end, a little casket, a wealth of flowers, memories of soft lips and dimpled hands—a sheaf of bonds in an envelope marked with the name he loved.

"The bonds were a sacred trust. They embodied every memory of the games and romps and hunts

through Daddy's pockets. What to do with them he could not tell.

"Then came the story of the homeless churches, the picture of Baptist women and men worshipping in union chapels and old saloons, under brush arbors and haystacks and in the open air; the picture of boys and girls going to primitive Sunday-schools under these conditions; the plan for meeting their needs by Memorials in the Baptist Hall of Fame and how a Memorial of \$500.00 would in a few years compass the erection of many churches. Day by day he had prayed for guidance as to how he should use these Bonds, night by night he had sought an answer as to the disposition of this sacred trust—the Buffalo Nickel Bonds bought by the coins so eagerly hunted out by the fingers he had so often kissed. Now the answer had come.

"Would you see the picture which was placed that morning on the desk in the private office? It is a wonderful picture. The lips are parted in expectation, the eyes are alight with eagerness. Daddy must be coming in, the fun-time is about to commence, the joyful exploration of pockets is to begin."

The picture of this beautiful child, James Keith McFerran, may be seen on the opposite page.

"Look at the beauty of the face, the lovely face of the little lad with his mother's eyes and your heart will miss a beat in sympathy with the



JAMES KEITH McFERRAN

father's loss. Then look at what this Memorial has accomplished in the short years, and your heart will beat faster in joy at the beauty of the monument builded by the Buffalo Nickels.

"The yearning petition of the father heart found answer in aiding the cause of the homeless churches, and peace and joy were found through ministering to the little ones of the once homeless Christ.

"Hundreds of other fathers and mothers and brothers and sisters and sons and daughters have thus found peace and joy. Hundreds of loved ones are thus memorialized. Hundreds of names are forever linked with the annually growing record of achievement.

"A monument built by Buffalo Nickels! Churches erected by the savings of a little toy bank! Souls saved, joy in the presence of the angels of God, Christ's kingdom coming! Have you your part in this?"

QUESTIONS

1. Give the history of the Tichenor Memorial Fund.
2. In what two ways have our women helped in this phase of our Home Board's work?
3. Under whose superintendency was the Million Dollar Loan Fund raised? Who is the present Superintendent?

LESSON X

"AND THOSE WOMEN ALSO"

"She hath done what she could."

Jesus.

Reference to the list of our Home Board workers and missionaries shows the names of women, not a few. This last lesson is devoted to these sisters, whom to know better will prove helpful to each of us.

Under the Board, women have almost since its organization labored as teachers among the Indians, foreigners, on the frontiers, and mountain schools. Some have done heroic service at various ports, meeting foreigners with the Master's message as they entered. Some have gone out as regular field workers, enlightening and enlisting the Baptist hosts, who because of their lack of knowledge, are indifferent to the cause. And some almost "unknown, unhonored and unsung" have patiently, silently, persistently, and faithfully "stayed by the stuff." No great work is ever accomplished outside the "Power House." Our Home Mission Board "Power House" is the local office.

What a gracious privilege it would be to name this galaxy of women and grow more familiar with their great work? Lack of space forbids. A few, who stand as representatives are here named



MISS MARIE BUCHLMAIER AND GROUP OF IMMIGRANTS

so that in thinking of them and considering their labors we may thereby remember and honor them all.

Miss Marie Buhlmaier

was a pioneer woman worker under the Home Board. It was her privilege and pleasure to stand at the Baltimore port and welcome incomers from her native land along with the multitudes from other lands across the sea. For years, no immigrant vessel entered that port that she was not at her stand, ready with her strong hand-clasp, the earnest, hearty greeting, and the copy of the Bible or Testament or Gospel that was to become such an important portion of the belongings of those who faced the new land for the first time. Perhaps no mother-heart of the age has consoled as many homesick children of other climes as has this faithful soul, whose body never seemed to know weariness, and who never failed a helpless one in any emergency. "They shall stand before kings." Unto her it was given to know in a most intimate manner the "Powers that be." Many times she carried the case of some unfortunate direct to the President of these United States; and she never failed to secure a hearing, nor failed to obtain her request. Of course her wise, tactful judgment, linked with her unusually fine, consecrated, common sense,

stood her in good stead. But she was—she is—a most remarkable woman; surely the Lord guided in a most direct manner the Home Mission Board in securing her services. For several years now she has been upon the retired list but her mind is as active, and she is as keenly appreciative of kindness shown her as she was in her halcyon days. Let us not forget her, Sisters. Let us now and then send the love message, the little gift, or a small contribution. Her home is still in Baltimore.

Miss Martha Sullenger

was a pioneer teacher in the mountain schools. Let her speak for herself just here:

“From my Missouri home I came directly into the little school building here (Fruitland) as it was in 1902. When I arrived, school was in session, and I was conducted at once into a room in which a hundred children were crowded, and was put in charge.

“I was told to teach these children. I was also to be lady principal, housekeeper, club manager and chaperon. I had taught in the graded schools of Missouri, and had a single task. The promise as to the opportunity was more than verified, but I wondered if I could ever bear up under all that was promptly and as a matter of course put upon my shoulders.

“Taking stock of the housekeeping plant, I

found in the kitchen one little cook-stove that would hold in its fire-box only two sticks of wood as big as one's wrist. Happily, I also found a jewel of a girl student who could do culinary wonders with that hopeless little stove and have a good time while she was at it. There was almost no furniture, though we were essaying to board a number of girls in the little building, the boys staying about in the community wherever they could find lodging. What furniture there was had been brought by the girls from their homes, or hammered together by them out of empty goods-boxes. We purchased our provisions from the people in the community.

"After looking over this pathetic equipment, I made a trip out to Hendersonville, seven miles away. There was no money, but we had some credit. On credit I bought a few of the most obviously needed things, and we started a process of growing in equipment by getting just a little bit at a time of what we absolutely needed. which is still our plan of procedure.

"Board was furnished our students at \$4.00 a month, in those early years. How did we do it? Oh, well, we are boarding them for only \$8.00 a month now, when many a Southern man of urban habits thinks he is not extravagant to spend that much on his living in a single day!"

All this was twenty years ago—way back in 1902. But Miss Sullenger still stands at her post.

It is a vastly different "post," however, from what it was when she first took her stand. The little country school has grown into a village of buildings; the dozens of students that overcrowded that first school room have grown to hundreds and as the sessions have rolled by they have finished the school course and have scattered the world over. Among those who look back to Fruitland days and call her blessed are laborers in China, Japan, Africa, South America; are graduates of the Training School, out as leaders in various phases of W. M. U. work, making the world better. As preachers and teachers they are passing along the lessons she instilled in them in bygone years.

Again we add, surely the Lord guided in a direct way when the Home Mission Board secured her services.

Miss Allie B. Stephens

occupies a desk in the office of the Home Mission Board in Atlanta, along with other gentlewomen. For some years she has been the "right hand" of the Board. Faithful, efficient, consecrated and devoted to the cause she represents, she has done much to make the great machinery move with ease and freedom. It has not been hers to stand near ports and greet the mass of humanity from the incoming steamer, neither has it been hers to enter school rooms in mountain recesses or on far western plains and teach the Word to hun-

gry lives and hearts. Nor has it been hers to go from State to State and carry the Message. But it has been hers to make it possible in a way that others may "carry on". Under His Providence "those that stay by the stuff shall share equally with those that go forth to battle." The dear Lord again guided in the selection of her for just her work.

The last name we are privileged to mention is that of

Miss Emma Leachman

Let Dr. Gray speak of her work during the past year, which was her first year with the Home Mission Board:

"Miss Emma Leachman, connected for many years with the Woman's Missionary Union Training School at Louisville, Kentucky, came to the service of the Home Mission Board in September 1921, and has rendered most efficient service. Her deep consecration, versatile gifts and winsome personality have combined to make her work wonderfully acceptable and successful.

"She has gone principally among our Women and Young People and has spoken before various denominational gatherings and numerous churches. She has taught mission study classes and gone with the missionaries in the practical tasks of missionary work and in many ways put Home Missions upon the hearts of our people.

"She would have to duplicate herself many times to respond to all the calls made for her services.

"She has literally obeyed the apostolic precept, 'Diligent in business, fervent in spirit, serving the Lord.'"

Because of Miss Leachman's peculiar nearness to the Woman's Missionary Union through her great work in the "Good Will Center" of the Training School, it is a temptation to say many things of her work and about her personally. But perhaps our lesson will be more helpful to allow her full space to speak for herself, rather, to speak of her work for the Master!

"It has truly been strenuous times with me as Field Worker of the Home Mission Board since the Southern Baptist Convention in Jacksonville.

"It was my privilege to spend twenty-four days of June in Illinois with Miss Ren Lay, the Woman's Missionary Union Secretary, at that time. It was a new experience for me to be in Illinois, to work among Southern Baptists in the North. Are they different? Yes. Are they hospitable? Yes. I only wish I might call the name of every pastor, layman and woman who showed us special courtesies and kindnesses. Do they need help from us as a Board, as a denomination? O, if we might close our eyes to all other fields for a little while and just think of the tremendous opportunity and responsibility in this one State alone!

"It was harvest time. The grain was ripe. The blade was bending low from the weight of ripening grain. In answer to the question, 'Why do they not cut the wheat?' The answer would come, 'No more reapers to be had.' It was not unusual to see the women binding and shocking wheat. So, in the quarterly and district meetings we did not find the women as we wanted to—not interested, not enlisted, do not feel responsibility, haven't the vision of opportunity that Baptists should have in such a State.

"We held thirteen quarterly meetings and seven district meetings. How faithful and loyal were many of the Baptist pastors! How they are burdened with the great mass of unenlisted people! How the pastors of each town and city in Illinois feel the burden of the unassimilated foreign element in their community, yet they can do so little! If we, as Southern Baptists, were to spend every dollar appropriated for work among the Foreigners, Indians and Negroes in Illinois, we would hardly make an impression. As I went among the thousands of foreigners from place to place and into their homes I tried to get a peep into their real lives, put myself in their place, tried to find out just what our Baptist work meant to them. In many instances the results were sad and discouraging. We are simply playing at the job of giving the gospel to the millions of strangers at our door.

"In Christopher, where the foreigners are es-

estimated at 17,000, with twenty-six nationalities, we have one woman worker. She has been a faithful laborer for our denomination many years. She should not be there alone. At Herrin, (the very name will make many shudder, when we think of the terrible tragedies enacted there, yet we should have been concerned sooner) among many thousand foreigners only one young girl. So it is in every town and city in Illinois.

"In Harrisburg the women have bought a building for a "Good Will Center," also a large playground and equipped it. How deeply interested is Dr. Wilhoyte and his people. I attended the "Good Will Hero Club," composed of boys of the community, aged from thirteen to nineteen. It was a revelation and inspiration to me. They had five prayers with four nationalities represented in the prayers. They prayed for their parents, their homes, for the workers, for the boys who were not Christians. Looking into the future I had a vision of the homes of the next generation with these boys as fathers. What a different picture! This visit was a wonderful experience for me!

"I cannot get away from the great fields white unto the harvest in Illinois. God forbid that we should retrench there!

"On June 24th, I went from Carmi, Illinois, to Mentone, Alabama, for the Baptist Assembly. How glorious to go up in the mountains to

work, rest and pray! The spirit of Assembly was wonderful! Who could ever forget the Sunset service at Sunset Rock! How the classes worked!

"In the class, "Making America Christian," the brethren became deeply interested and took examinations; five men and twenty-four women received certificates and seals. God is good to let me touch the lives of such splendid Baptist men and women.

"Friends, if you want to go to an assembly that will make your hearts thrill with joy and hope for the future of our Baptist Young People, go to Deland, Florida. Nearly six hundred enrolled! Fun, noise, yells, all of this, and more—Work! Work! Work! When class time came there were no stragglers. All were busy. All came for a purpose. They had regulations and rules. They were enforced, if not obeyed—unity, harmony and happiness.

"The crowning service was on the last evening when over 100 young boys and girls dedicated their lives for special service to the Master. Fourteen young men stepped to the front of the platform and said, 'We are ready to give up our lives to the preaching of the gospel wherever the Lord calls.' No pressure brought to bear, just God's Spirit leading.

"Then to Tampa! Yes, to Tampa, in the hot summer time! And I did not die from heat—too much to see, to find out, to hear—to worry about

heat. Sunday was said to be the hottest day Tampa had had for years, yet the Baptist folk did not close their church doors.

"At the First Church I had the pleasure of meeting with the women—a wonderful crowd—interested, enthusiastic women. I was happy to see the new church growing, slowly but growing.

"It was my privilege at the eleven o'clock hour on Sunday to tell of our great Home Mission task to the Palm Avenue Baptist Church. The echoes of the DeLand Assembly were thrillingly interesting.

"My mission to Tampa mainly was to visit the work of the Home Mission Board. It was not at its best with teachers away and much sickness, But, was the work dead? At the Sunday-school among the Italians eighty-four were present to sing and make glad the heart of Miss Fannie H. Taylor, who had just returned from her vacation. The preaching services and prayer meetings were conducted by the Italian pastor. How my heart was made sad to see the building in which this Sunday-school is held! Here Miss Kate McLure teaches day school in this ramshackle, unpainted, unattractive building. The outside stairway condemned, and yet, as Miss Taylor said, with tears in her eyes, Dr. Henning says, 'No money with which to improve this building.' Have you ever been a missionary on a field that is pulsing with opportunity, then have your hands tied, forcing you to close your eyes to opportunities?

"At West Tampa I attended the afternoon Sunday-school and Wednesday night prayer meeting. How they sing! They sing in Italian! (I think Italian children in America should be encouraged to sing in English, Cubans taught to sing in English, not Spanish, except the older ones.)

"It was my pleasure to be right in the heart of the Cuban work, the guest of Miss Birdie L. Clark and Mrs. Emma Black, who live in the Mission Church at Ybor City. I was in their services Sunday morning and night. The large attendance would make some of our city churches ashamed. The services were conducted in the Spanish language. Dr. J. G. Chastain, the pastor, was away (much to my sorrow). They had a fine Baptist Young Peoples' Union and all seemed happy to be present. O, my! It was hot! Early in the morning I could not sleep. But listen! Is that music? Yes, voices of children came floating up to the third floor window. Looking down into the back yard, just a very small space, I saw little tots hardly covered by clothing, singing gospel songs—one, two, three. On and on they sang until I had counted nine different gospel songs coming from the throats of these little brown thrushes, (Cuban children) under nine years of age. Then I asked, 'What is it they are singing on this hot July morning?' 'Holy Night!' A Christmas song! Well, why not? December is as pleasant as May in Tampa. Every day is alike to these little ones because

their lives are made brighter, stronger and happier by the sweet ministrations of the workers among the Cubans. Does it not pay to sow the gospel of song in the minds and hearts of the millions of foreign children at our door?

"To Jacksonville from Tampa for one all-day meeting in the Main Street Baptist Church, their mid-summer City Union. The crowd was estimated at 140 women and a number of the pastors. These were interested in their own problems as well as those of the Southland. It was a great privilege to be with them and have fellowship with Mrs. H. C. Peelman, Secretary of Florida Woman's Missionary Union, who is a great worker.

"From Jacksonville I made a rush to Blue Ridge, for the Georgia Assembly, reaching Blue Ridge at night. How good to be at Blue Ridge, up above the noise, turmoil, rush and rattle of the street; up among the trees, near the heart of God. Jesus went up into the mountains to pray. What a privilege for Georgia Baptists to have such a place as Blue Ridge! Then the rich experience of hearing such men as Dr. A. T. Robertson of the Southern Baptist Theological Seminary, Dr. Emmett Stephens of China, and Dr. Sammons in the Early Morning Watch. These truly brought us close to God."

QUESTIONS

1. What tribute is given by the author to the women workers of the Home Mission Board?
2. Give a sketch of Miss Marie Buhlmaier's twenty-five years of loyal service at the Port.
3. Sum up the results of the twenty years of consecrated labor of Miss Martha Sullenger.
4. Describe Miss Emma Leachman's work.

